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John Bunyan.

Solomon's TEMPLE Spiritualized:

O R, GOSPEL-LIGHT

Fetch'd out of the

TEMPLE at Jerusalem,

To let us more easily into the Glory of
NEW-TESTAMENT Truths.

By JOHN BUNYAN.

THE TENTH EDITION.

Ezek. xliii. 10, 11.

Thou Son of Man, shew the House to the House of Israel—shew them the Form of the House, and the Fashion thereof, and the Goings out thereof, and the Comings in thereof, and all the Forms thereof, and all the Ordinances thereof, and all the Forms thereof, and all the Laws thereof.

***** : *****
L O N D O N :

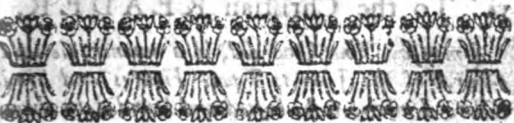
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TO THE Christian READER.

Courteous Christian READER,

I Have, as thou by this little Book may'st see, adventured, at this Time, to do my Endeavour to shew thee something of the Gospel-Glory of Solomon's Temple; that is, of what it, with its Utensils, was a Type of; and as such, how instructing it was to our Fathers, and also is to us their Children: The which, that I might do the more distinctly, I have handled Particulars one by one, to the Number of Threescore and Ten; namely, all that of them I could call to Mind; because, as I believe, there was not one of them but had its Signification, and so something profitable for us to know.

For tho' we are not now to worship God in those Methods, or by such Ordinances as once the Old Church did; yet to know their Methods, and to understand the Nature and Signification of their Ordinances, when compared with the Gospel, may even now, when themselves (as to what they once enjoined on others) are dead, minister Light to us. And hence the New-Testament Ministers, as the Apostles, made much use of Old-Testament Language, and Ceremonial Institutions, as to their Signification, to help the Faith of the Godly in their preaching of the Gospel of Christ.

vi To the Christian READER.

I may say, That God did, in a manner, tie up the Church of the Jews to Types, Figures and Similitudes, I mean, to be buttred and bounded by them all External Parts of Worship: Yea, not only Levitical Law and Temple, but, as it seems to me, the whole Land of Canaan, the Place of their to dwell in, was to them a Ceremonial or a

*Figure. * Their Land was a Type of Heaven; their Passage over Jordan into it, a Similitude of our going to Heaven by Death. The Fruit of their Land was said to be uncircumcised, as being at the*

first Entrance thither Unclean; in which their Land was also a Figure of another Thing, even as Heaven was a Type of Sin and Grace.

Again, The very Land itself was said to be a Sabbath, and so to rest a holy Rest, even when it lay desolate, and not possessed of those to whom it was given for them to dwell in.

Yea, many of the Features of the then Church of God were set forth, as in Figures and Shadows, by Places, and Things in that Land.

1. In general, she is said to be beautiful as Tirza (Song vi. 4.) and to be comely as Jerusalem.

In particular, her Neck is compared to the Tower of David, builded for an Armoury, (Song iv. 4.) her Eyes to Fish-pools of Hebron, by the Gate Bethrabbim, (chap. vii. 4.) her Nose is compared to the Tower of Lebanon, which looketh toward Damascus, (chap. iv. 1.) Yea, the Hair of her Head is compared to a Flock of Goats, which come up from Mount Gilead; and the Smell of her Garments to the Smell of Lebanon, (ver. 11.)

Nor was this Land altogether void of Shadows, even of her Lord and Saviour. Hence he says of himself, I am the Rose of Sharon, and the Lilly of the Valleys, Song ii. 1. Also She, his Beloved, saith of him, His Countenance is as Lebanon, excellent as the Cedars, (chap. v. 15.) What shall I say? The two Cities, Sion and Jerusalem, were such as sometimes set forth the two Churches, (Gal. iv.) the true and the false, and their Seed Isaac and Ishmael.

I might also here shew you, that even the Gifts and Graces of the true Church were set forth by the Spices, Nuts, Grapes, and Pomegranates that the Land of Canaan brought forth. Yea, that Hell itself was set forth by the Valley of the Sons of Hinnom, and Tophet, Places in this Country. Indeed, the whole in a manner was typical and a figurative Thing.

But I have in the ensuing Discourse confined myself to the Temple, that immediate Place of God's Worship; of whose Utensils in particular, as I have said, I have spoken, though to each with what Brevity I could; for that none of them are without a spiritual, and so profitable Signification to us.

And here we may behold much of the Richness of the Wisdom and Grace of God; namely, that he, even in the very Place of Worship of old, should ordain visible Forms and Representations for the Worshipers to learn them to worship him by. Yea, the Temple itself was, as to this, to them a good Instruction.

But in my thus saying, I give no Encouragement to any now, to fetch out of their own Fancies, Figures or Similitudes to worship God by. What God provided to be an Help to the Weakness of his People of old, was one Thing, and what they invented with-

out his Commandment was another. For though it
 had his Blessing when they worshipped him with su-
 Types, Shadows, and Figures, which he had enjoined

* Exod. xxxii. on them for that Purpose, * he sorely punished and plagued
 35. 2 Kings xvii. them when they would add
 16, 17, 18. Acts these, Inventions of their own
 vi. 38, 39, 40. Fea, He in the very Act
 41, 42, 43. infiltrating their Way of wor-
 shipping him, forbade their giving, in any thing. Way
 to their own Humours or Fancies, and bound them
 strictly to the Orders of Heaven

Look; said God to Moses, their first great La-
 gislator, that thou make all Things according to
 the Pattern shewed to thee in the Mount, Exod.
 xxv. 40. Heb. viii. 5.

Nor doth our Apostle but take the same Mea-
 sures, when he saith, Let any Man think in him-
 self a Prophet, or spiritual; let him acknowledge
 that the Things that I write unto you, are the
 Commandments of the Lord, 1 Cor. xiv. 37.

When Solomon also was to build this Temple for
 the Worship of God, though he was wiser than all
 Men; yet God trusted neither to his Wisdom nor
 Memory, nor to any immediate Dictates from Hea-
 ven to him, how he would have him build it. No,
 he was to receive the whole Platform thereof in
 Writing, by the Inspiration of God. Nor would
 God give this Platform of the Temple, and of its
 Utensils, immediately to this Wise Man, lest perhaps
 by others, his Wisdom should be idolized, or that some
 should object that the whole Fashion thereof proceeded
 of his Fancy, only he made Pretensions of Divine
 Revelation as a Cover for his Usings.

There-

Therefore, I say, not to him, but to his Father David, was the whole Pattern of it given from Heaven; and so by David to Solomon his Son in Writing. Then David, says the Text, gave to Solomon his Son, the Pattern of the Porch, and the Houses thereof, and of the Treasuries thereof, and of the Upper-Chambers thereof, and of the Inner-Pavilions thereof, and of the Place of the Mercy-seat, 1 Chron. xxviii. 11. And the Pattern of all that he had by the Spirit, of the Courts of the House of the Lord, and of all the Chambers round about, and of the Treasuries of the House of God, and of the Treasuries of the dedicated Things, (ver. 12.) Also for the Courses of the Priests and Levites, and for all the Work of the Service of the House of the Lord, and for all the Vessels of Service in the House of the Lord, (ver. 13.)

Yea, moreover, he had from Heaven, or by Divine Revelation, what the Candlesticks must be made of, and also how much was to go to each; the same Order and Commandment he also gave for the making of the Tables, Flesh-hooks, Cups, Basins, Altar of Incense; with the Pattern for the Chariot of the Cherubims, &c. (ver. 14, 15, 16, 17, 18, 19.) All this, said David, the Lord made me understand by Writing by his Hand upon me, even all the Work of this Pattern, (ver. 20.) So I say, he gave David the Pattern of the Temple; so David gave Solomon the Pattern of the Temple, and according to that Pattern did Solomon build the Temple, and no otherwise.

True, all these were but Figures, Patterns, and Shadows of Things in Heaven, and not

Heb. viii. v. ch. ix. 8, 6, 23. ch. x. i.

the very Image of the Things: But, as it was said afore, if God was so circumsp^{ect} and exact in these, as not to leave any thing to the Dictates of the Godly and Wisest of Men, what can we suppose he will now admit of the Wit and Contrivance of Men in those Things that are, in comparison to them, the Heavenly Things themselves?

It is also to be concluded, that since those Shadows of Things in the Heavens, are already committed by God to sacred Story, and since that sacred Story is said to be able to make the Man of God so perfect in all Things, (2 Tim. ii. 15, 16, 17.) it is a Duty in us to leave off to lean to common Understandings, and to enquire and search out by that very Holy Writ, and nought else, by what and how we should worship God. David was for enquiring in his Temple, (Psal. xxvii. 4.)

And although the Old Church-way of Worship is laid aside as to us in N. w. Testament Times; yet since those very Ordinances were Figures of Things, and Methods of Worship now; we may, yea, we ought to search out the spiritual Meaning of them, because they serve to confirm and illustrate Matters to our Understandings. Yea, they shew us the more exactly how the N. w. and Old Testament, as to the Spiritualness of the Worship, was as one and the same; only the Old was clouded with Shadows, but ours is with more open Face.

Features to the Life, as we say, set out by a Picture, do excellently shew the Skill of the Artist. The Old and New Testament had the Shadow, nor have we but the very Image; both then are but Emblems of what is yet behind. We may find our Gospel clouded in their Ceremonies, and our spiri-
tual

sual Worship set out somewhat by their carnal Ordinances.

Now because, as I said, there lies, as wrapt up in a Mantle, much of the Glory of our Gospel-matters in this Temple which Solomon builded, therefore I have made, as well as I could, by comparing spiritual things with temporal, this Book upon this Subject.

I dare not presume to say, That I know I have hit right in every Thing, but this I can say, I have endeavoured so to do. True, I have not for these Things, fished in other Mens Waters, my Bible and Concordance are my only Library in my Writings. Wherefore, Courteous Reader, if thou findest any thing, either in Word or Matter, that thou shalt judge doth vary from God's Truth, let it be counted no Man's else but mine: Pray God also to pardon my Fault; do thou also lovingly pass it by, and receive what thou findest will do thee Good.

And for thy easier finding of any Particular in the Book, I have in the Leaves following, set before thee the chief Heads, one by one, and also in what Page of the Book thou mayest find them.

Thy Servant in the Gospel,

JOHN BUNYAN.





THE

CONTENTS.

I. W HERE the Temple was built,	Page 15
II. Who built the Temple	16
III. How the Temple was built	ibid
IV. Of what the Temple was built	17
V. Who was to fell those Trees, and to dig those Stones with which Solomon built the Temple	18
VI. In what Condition the Timber and Stones were, when brought to be laid in the building of the Temple	20
VII. Of the Foundation of the Temple	21
VIII. Of the Richness of the Stones which were laid for the Foundation of the Temple	23
IX. Which Way the Face, or Front of the Temple stood	24
X. Of the Courts of the Temple	26
XI. Of the great Brazen Altar that stood in the Inner Court of the Temple	28
XII. Of the Pillars which were before the Porch of the Temple	30
XIII. Of the Height of these Pillars, &c.	32
XIV. Of the Chapters of the Pillars of the Temple	33
XV. Of the Pomegranates adjoining to the Nets on the Chapters	34
XVI. Of the Chains that were upon these Pillars that stood before the Temple	35
XVII. Of the Lilly-work, &c.	36
XVIII. Of the Fashion of the Temple	38
XIX. Of the outward Glory of the Temple	41
XX. Of	

The CONTENTS.

XX. Of the Porch of the Temple	42
XXI. Of the Ornaments of the Porch of the Temple	44
XXII. Of the Ascent by which they went up into the Porch of the Temple	45
XXIII. Of the Gate of the Porch of the Temple	47
XXIV. Of the Pinnacles of the Temple	48
XXV. Of the Porters of the Temple	49
XXVI. Of the Charge of the Porters of the Temple more particularly	50
XXVII. Of the Doors of the Temple	52
XXVIII. Of the Leaves of the Gate of the Temple	54
XXIX. What the Doors of the Temple were made of	55
XXX. How the Doors of the Temple were adorned	56
XXXI. Of the Wall of the Temple	59
XXXII. Of the garnishing of the Temple with precious Stones	61
XXXIII. Of the Windows of the Temple	62
XXXIV. Of the Chambers of the Temple	63
XXXV. Of the Stairs by which they went up into the Chambers of the Temple	65
XXXVI. Of the Molten-Sea which was in the Temple	67
XXXVII. Upon what the Molten-Sea stood in the Temple	69
XXXVIII. Of the Lavers of the Temple	70
XXXIX. Of the Tables in the Temple	72
XL. Of the Instruments wherewith the Sacrifices were slain, and of the Four Tables they were laid on in the Temple	74
XLI. Of the Candlesticks of the Temple	76
XLII. Of the Lamps belonging to the Candlesticks of the Temple	78
XLIII. Of the Shew-bread on the Golden Table in the Temple	79
XLIV. Of the Snuffers belonging to the Candlesticks and Lamps of the Temple	81
XLV. Of	

The CONTENTS.

XLV. Of the Snuff-dishes that were with the Snuff- sers of the Temple	83
XLVI. Of the Golden Tongs belonging to the Tem- ple	85
XLVII. Of the Altar of Incense in the Temple	87
XLVIII. Of the Golden Censers belonging to the Temple	90
XLIX. Of the Golden Spoons of the Temple	92
L. Of the Bowls and Basons belonging to the Temple	94
LI. Of the Flaggons and Cups of the Temple	97
LII. Of the Chargers of the Temple	98
LIII. Of the Goings out of the Temple	100
LIV. Of the Singers belonging to the Temple	103
LV. Of the Union of the Holy and most Holy Tem- ple	105
LVI. Of the Holiest or Inner-Temple	107
LVII. Of the Vail of the Temple	109
LVIII. Of the Doors of the Inner-Temple	111
LIX. Of the Golden Nails of the Inner-Temple	114
LX. Of the Floor and Walls of the Inner-Temple	116
LXI. Of the Ark of the Covenant which was placed in the Inner-Temple	118
LXII. Of the placing of the Ark in the Holiest, or Inner-Temple	123
LXIII. Of the Mercy-Seat, &c.	125
LXIV. Of the Living Waters of the Inner-Temple	127
LXV. Of the Chains which were in the Oracle, or Inner-Temple	129
LXVI. Of the High-Priest, and of his Office in the Inner-Temple	131
LXVII. Of the High-Priest's going into the Holiest alone	134
LXVIII. Of the High-Priest's going in thither but once a Year	136
LXIX. Of the Cherubims, and of their being placed over the Mercy-Seat in the Inner-Temple	138
LXX. Of the Figures that were upon the Walls of the Inner-Temple	141

Solomon's



Solomon's TEMPLE Spiritualized.

CHAP. I.

Where the Temple was Built.

THE Temple was Built at Jerusalem, on Mount Moriah, in the Threshing-floor of Ornan the Jebusite, whereabout Abraham offered up Isaac; where David met the Angel of the Lord, when he came with his drawn Sword in his Hand to cut off the People at Jerusalem, for the Sin which David committed in his disorderly numbering the People. Gen. xxii. 3, 4, 5. 1 Chron. xxi. 15. chap. xxii. 1. 2 Chron. iii. 1.

There Abraham received his Isaac from the Dead. There the Lord was intreated by David to take away the Plague, and to return to Israel again in Mercy; from whence also David gathered, that there God's Temple must be built. This, said he, is the House of the Lord God, and this is the Altar of the Burnt-offering for Israel, 1 Chron. xxi. 28. chap. xxii. 1. chap. iii. 1.

This Mount Moriah, therefore, was a Type of the Son of God, the Mountain of the Lord's House, the Rock against which the Gates of Hell cannot prevail.

CHAP.

C H A P. II.

Who Built the Temple.

THE Temple was built by Solomon, a Man peaceable and quiet; and that in Name, by Nature, and in Government; for so God had before told David, namely, that such an One the Builder of the Temple should be.

Behold, saith he, a Son shall be born unto thee, who shall be a Man of Rest; and I will give him Rest from all his Enemies round about: for his Name shall be called Solomon, and I will give Peace and Quietness to Israel in his Days: He shall build an House for my Name, and he shall be my Son, and I will be his Father, 1 Chron. xxii. 9, 19. Psal. lxxii. 3, to 4.

As therefore Mount Moriah was a Type of Christ, as the Foundation; so Solomon was a Type of him, as the Builder of his Church. The Mount was signal for that, thereon the Lord God, before Abraham and David, did display his Mercy. And as Solomon built this Temple, so Christ doth build his House: *Ye shall build the everlasting Temple, and he shall bear the Glory,* Heb. iii. 3, 4. Zech. vi. 12, 13.

And in that Solomon was called peaceable; it was to shew, with what peaceable Doctrine and Ways Christ's House and Church should be built, Isa. ix. 6. Micah vii. 2, 3, 4.

C H A P. III.

How the Temple was Built.

THE Temple was built, not merely by the Dictates of Solomon, tho' he was wiser than Ethan, Heman, Calcol, and Darda, and all Men, 1 Kings iv. 1. but it was built by Rules, prescribed by, or in a written Word; and, as so, delivered, to him by his Father David.

For when David gave to Solomon his Son, a Charge to build the Temple of God; with that Charge, he gave him also the Pattern of all in Writing; even a Pattern

Pattern of the Porch, House, Chambers, Treasuries, Parlours, &c. and of the Place for the Mercy-seat ; which Pattern David had of God : Nor would God trust his Memory with it. *The Lord made me, said he, understand in Writing, by his Hand upon me, even all the Work of this Pattern.* Thus therefore, David gave to Solomon his Son, the Pattern of all ; and thus Solomon built the House of God. See 1 Chron. xxviii. 9, to 20.

And answerable to this, Christ Jesus, the Builder of his own House, whose House are we, doth build his holy Habitation for him to dwell in ; even according to the Commandment of God the Father. For, saith he, *I have not spoken of myself, but the Father which sent me, he gave me a Commandment what I should speak.* And hence it is said, *God gave him the Revelation.* And again, *That he took the Book out of the Hand of him that sat on the Throne ;* and so acted as to the building up of his Church, John xii 49. Rev. i. 1. chap. v. 7.

C H A P. IV.

Of what the Temple was Built.

THE Materials with which the Temple was built, were such as were in their own Nature common to that which was left behind ; Things that naturally were not fit to be laid without Art, to be laid on so holy a House. And this shews, that those of whom Christ Jesus designs to build his Church, are by Nature no better than others. But as the Trees and Stones of which the Temple was built, were first hewed and squared before they were fit to be laid in that House ; so Sinners, of which the Church is to be built, must first be fitted by the Word and Doctrine, and then fitly laid in their Place in the Church.

For though, as to the Nature, there is no Difference betwixt those made use of to build God's House with, yet by Grace they differ from others ; even as those Trees and Stones that are hewed and squared for

138. Solomon's Temple Spiritualized.

Building, by Art, are made to differ from those which abide in the Wood or Pit.

The Lord Jesus, therefore, while he seeketh Materials wherewith to build his House, he findeth them *the Clay of the same Lump that he rejecteth, and leaves behind.* Are we better than they? No, in no Ways, Rom. iii. chap. ix. Nay, I think, if any be best, 'tis they which are left behind. *He came not to call the Righteous, but Sinners to Repentance,* Mark ii. 17. And indeed, in this he doth shew both the Greatness of his Grace and Workmanship; his Grace, in taking such; and his Workmanship, in that he makes them meet for his holy Habitation.

This the Current of Scripture maketh manifest: Wherefore it is needless now to cite Particulars; only we must remember, that none are laid in this Building as they come out of the Wood or Pit; but as they first pass under the Hand and Rule of this great Builder of the Temple of God.

C H A P. V.

Who was to fell those Trees, and to dig those Stones with which Solomon built the Temple.

AS the Trees were to be felled, and Stones to be digged, so there was for that Matter select Workmen appointed.

These were not of the Sons of Jacob, nor of the House of Israel: They were the Servants of Hiram, King of Tyre, and the Gibconites, namely, their Children, that made a League with Joshua, in the Day that God gave the Land of Canaan to his People, Joshua ix. 22, to 28. 1 Kings v. 2 Chron. xxvii. 28.

And these were Types of our Gospel ministers, who are the Men appointed by Jesus Christ to make Sinners, by their Preaching, meet for the House of God. Wherefore, as he was famous of O'ld, who was strong to lift up his Axe upon the thick Boughs, to square Wood for the Building of the Temple; so a Minister

nister of the Gospel now is also famous, if much used by Christ for the converting of Sinners to himself, that he may build him a *Temple* with them, *Psal.* vii, 4. 5. 6. *Rom.* xvi. 7.

But why may some say, do you make so homely a Comparison?

I answer. Because I believe it is true; for 'tis Grace, not Gifts, that makes us Sons and the Beloved of God. Gifts make a Minister; and as a Minister, ~~one~~ is but a Servant to *hew Wood and draw Water for the House of my God.* Yea, Paul, tho' a Son, yet counted himself not a Son, but a Servant, purely as he was a Minister, a Servant of God, a Servant of Christ, and a Servant of the Church, and your Servant for Jesus's Sake, *Tit.* i. 1. *Rom.* i. 1. *2 Cor.* iv. 5.

A Man then is a Son, as he is begotten and born of God to himself, and a Servant, as he is gifted for Work in the House of his Father; and though it is Truth, the Servant may be a Son, *yet he is not a Son, because he is a Servant.* Nor doth it follow, that because all Sons may be Servants, therefore all Servants are Sons: No, all the Servants of God are not Sons; and therefore, when Time shall come, he that is only a Servant here, shall certainly be put out of the House, even out of that House himself did help to build. *The Servant abideth not in the House for ever: The Servant, that is, he that is only so, Eze.* xlvi. 16, 17. *John* viii 35.

So then, as a Son, thou art an *Israelite*, as a Servant, a *Gibnite*. The Consideration of this made *Paul* start; he knew that Gifts made him not a Son, *1 Cor.* xii. 28, to *chap.* xiii. 1, 2.

The Sum then is, A Man may be a Servant and a Son; a Servant, as he is employed by Christ in his House for the Good of others; and a Son, as he is a Partaker of the Grace of Adoption; but all Servants are not Sons: And let this be a Caution and a Call to Ministers to do all Acts of Service for God, and

26 Solomon's Temple Spiritualized.

in his House, with Reverence and Godly Fear. And with all Humility, let us desire to be Partakers ourselves of *that Grace we preach to others*, 1 Cor. ix. 25.

This is a great Saying, and written perhaps to keep Ministers humble: *And Strangers shall stand and feed your Flocks, and the Sons of the Alien shall be your Ploughmen and your Vine-dressers*, Isa. lxi. 5.

To be a Ploughman here is to be a Preacher; and to be a Vine-dresser here is to be a Preacher, *Luke ix. 59, to 62. 1 Cor. ix. 27. Matt. ii. 1, 2, 3, 4. 8. chap. xxi. 28. 1 Cor. ix. 7.*

And if he does his Work willingly, he has a Reward; if not, *a Dispensation of the Gospel is committed to him*, and that's all, 1 Cor. ix. 17.

C H A P. VI.

In what Condition the Timber and Stones were when brought to be laid in the Building of the Temple.

TH E Timber and Stones with which the Temple was built, were squared and hewed in the Wood or Pit; and so there made every Way fit for the Work, even before they were brought to the Place where the House should be set up: *So that there was neither Hammer nor Axe, nor any Tool of Iron heard in the House while it was building*, 1 Kings vi. 7.

And this shews, as was said before, that the Materials of which the House was built, were (before the Hand of the Workman touched them) as unfit to be laid in the Building, as were those that were left behind; consequently that themselves, none otherwise, but by the Art of others, were made fit to be laid in this Building.

To this our New Testament Temple answers; For those of the Sons of Adam who are counted worthy to be laid in this Building, are not by Nature, but by Grace, made meet for it; not by their own Wisdom, but by the Word of God. Hence he saith, *I have*

hewed them by the Prophets. And again, Ministers are called God's Builders and Labourers even as to this Work, *Hef. vi. 5. 1 Cor. iii. 10. 2 Cor. vi. 1. Col. i. 28.*

No Man will lay Trees as they come from the Wood, for Beams and Rafter in his House; nor Stones, as digged, in the Walls. No: The Trees must be hewed and squared, and the Stones sawn and made fit, and so be laid in the House.

Yea, they must be so sawn, and so squared, that in coupling they may be joined exactly; else the Building will not be good, nor the Workman have Credit of his Doings.

Hence our Gospel Church, of which the Temple was a Type, is said to be fitly formed; and that there is a fit Supply of every Joint for the securing of the whole, *1 Pet. iii. 5. Eph. iv. 20, 21, chap. iv. 16. Col. ii. 19.*

As they therefore build like Children that build with Wood, as it comes from the Wood or Forest, and with Stones, as they come from the Pit; even so do they who pretend to build God an House of unconverted Sinners, un-hewed, un-squared, un-polished: Wherefore, God's Workmen, according to God's Advice, prepare their Work without, *and make it fit for themselves in the Field, and afterwards build the House,* Prov. xxiv. 27.

Let Ministers therefore look to this, and take heed, lest instead of making their Notions stoop to the Word, they make the Scriptures stoop to their Notions.

C H A P. VII.

Of the Foundation of the Temple.

THE Foundation of the Temple is that upon which it stood; and it was two-fold: First, The Hill *Moriab*, and then those great Stones upon which it was erected. This Hill *Moriab*, as was said before, did more properly typify Christ. Hence *Moriab*

142 Solomon's Temple Spiritualized.

riah is called *the Mountain of the House*, it being the Rock on which it was built. These great Stones, called Foundation-stones, were Types of the Prophets and Apostles, *Matt. xvi. 18. Ephes. ii. 20, 21. Heb. xi. 10.*

Wherefore these Stones were Stones of the biggest Size, Stones of eight Cubits, and Stones of ten Cubits, *1 Kings vii. 10.*

Now, as the *Temple* had this double Foundation, so we must consider it respectively and distinctly: For Christ is the Foundation one Way, the Prophets and Apostles a Foundation another: Christ is the Foundation personally and meritoriously, but the Prophets and Apostles by Doctrine ministerially. The Church then, which is God's New Testament *Temple*, as it is said to be built on Christ the Foundation, so none other is the Foundation but He, *1 Cor. iii. 11, 12.* But as it is said to be built upon the Apostles, so it is said to have Twelve Foundations, and must have none but they, *R. v. xxi. 14.*

What is it then? Why, we must be built upon Christ, as he is our Priest, Sacrifice, Prophet, King, and Advocate; and upon the other, as they are infallible Instructors and Teachers of him; not that any may be an Apostle, that so shall esteem of himself, nor that any other Doctrine be administered, but what is the Doctrine of the Twelve; for they are set forth as the chief and last. These are also they, as *Moses*, which are to look over all the Building, and to see that all in this House be done according to the Pattern shewed to them in the Mount, *Exod. xxxix. 43. John xx. 21, 22, 23. 1 Cor. iii. 9. chap. iv. 9.*

Let us then keep these Distinctions clear, and not put an Apostle in the Room of Christ, nor Christ in the Place of one of those Apostles: I.e. none but Christ be the High priest and Sacrifice for your Souls to God; and none but that Doctrine which is apostolical, be to you as the Mouth of Christ, for In-

struction to prepare you, and to prepare Materials for this Temple of God, and to build upon them this Foundation.

C H A P. VIII.

Of the Richness of the Stones which were laid for the Foundation of the Temple.

TH E S E Foundation-stones, as they were great, so they were costly Stones; though, as I said, of themselves, of no more Worth than any of their Nature that were left behind. Their Costliness therefore lay in those Additions which they received from the King's Charge.

First, In that Labour which was bestowed upon them in sawing, squaring, and carving: For the Servants, as they were cunning at this Work, so they bestowed much of their Art and Labour upon them, by which they put them into excellent Form and added to their Bigness, Glory, and Beauty, fit for Stones upon which so goodly a Building was to be built.

Secondly, These Stones, as they were thus wrought within and without, so, as it seems to me, they were inlaid with other Stones more precious than themselves: Inlaid, I say, with Stones of divers Colours. According as it is written; *I will lay the Foundation with Sapphires*, Isa. liv. 11. Not that the Foundations were sapphires, but they were laid, inlaid with them: Or, as he saith in another Place, *They were adorned with goodly Stones and Gems*, Luke xxi. 5.

This is still more amplified, where it is written of the New Jerusalem (which is still the Testament-Church on Earth, and so the same in Substance with what is now;) *The Foundations of the Wall of the City*, saith he, *were garnished with all Manner of Precious Stones*, Rev. xxi. 19. True, there there are called the Foundations of the Wall of the City, but it has Respect to the Matter in Hand; for that which is before called a Temple, for its comparative Small-

ness,

24. **Solomon's Temple Spiritualized.**
 ness, is here called a City, for, or because of its great Increase; and both the Foundations of the Wall of the City, as well as of the *Temple*, are the Twelve Apostles of the Lamb, *Rev. xxi. 14.*

For these Carvings and Inlayings, with all other Beautifications, were Types of the extraordinary Gifts and Graces of the Apostles. Hence the Apostle calls such Gifts Signs of Apostleship, *Rom. xv. 19. 2 Cor. 21, Heb. ii. 4.* For as the Foundation-stones of the *Temple* were thus garnished, so were the Apostles beautified with a Call, Gifts and Graces peculiar to themselves. Hence he says, *first, Apostles*; for that they were first and chief in the Church of Christ, *1 Cor. xii. 28.*

Nor were these Stones only laid for a Foundation; for the *Temple*, the Great Court, the Inner-Court, as also the Porch of the *Temple*, had round about them, *three Rows of these Stones for their Foundation, 1 Kings vii. 1.*

Signifying, as seems to me, that the more outward and external Part, as well as that more internal Worship to be performed to God, should be grounded upon Apostolical Doctrine and Appointments, *1 Cor. iii. 10, 11, 12. 2 Thess. ii. 15, chap. iii. 6. Heb. vi. 1, 2, 3, 4.*

CHAP. IX.

Which Way the Face or Front of the Temple stood.

1. **T**HE *Temple* was built with its Face or Front towards the East, and that perhaps, because the Glory of the God of Israel was to come from the Way of the East unto it, *Ezek. xlvii. 1, 2, 3, 4. chap. iv. 1.* Wherefore, in that its Front stood towards the East, it may be to shew, that the true Gospel-Church would have its Eye to, and Expectation

Expectation from the Lord. We look, said *Paul*, but whither? *We have our Conversation*, said he, *in Heaven, from whence our Expectation is*, 2 Cor. iv.

8. Phil. iii. 20, 21. Psal. lxii. 5.

2. It was also set with its Face towards the East, to keep the People of God from committing Idolatry, to wit, from worshipping the Host of Heaven, and the Sun, whose rising is from the East. For, since the Face of the Temple stood towards the East, and since the Worshippers were to worship at, or with their Faces towards the Temple, it follows, that both in their going to, and worshipping God towards that Place, their Faces must be from, and their Backs towards the Sun. The thus building of the Temple therefore was a Snare to Idolaters, and a Proof of the Zeal of those that were the true Worshippers; as also to this Day, the true Gospel-instituted Worship of Jesus Christ is; hence he is said to Idolaters to be a Snare and Trap, but to the Godly a Glory, Isa. viii. 14 chap. ix. 19.

3. Do but see how God caught the idolatrous Jews by this Means in their Naughtiness; *And he brought me*, said the Prophet, *into the inner Court of the Lord's House; and behold, at the Door of the Temple of the Lord, even between the Porch and the Altar, were about Five and twenty Men, with their Backs towards the Temple of the Lord, and their Faces towards the East*, Ezek. viii. 16. It was therefore, as I said, set with its Face towards the East, to prevent false Worshippers, and detect Idolaters.

4. From the East also came the most blasting Winds, Winds that are destructive to Man and Beast, to Fruit and Trees, and Ships at Sea, *Exod. x. 13. Job xxvii. 21. Ezek. xvii. 10. chap. xix. 12. Psal. xlviii. 7. Ezek. x. 12.*

I say, the East-wind, or that which comes from thence, is the most hurtful; yet you see the Temple hath set her Face against it, to shew, that the true Church cannot be blasted or made to turn back by

26 Solomon's Temple Spiritualized.

any Affliction. 'Tis not East-winds, nor none of their Blasts, that can make the Temple turn about. Hence he saith, *That Jacob's Face shall not wax pale.* And again, *I have made thy Face strong against their Faces, and that the Gates of Hell shall not prevail against it,* Ma. xxix. 22. Ezek. iii. 8. Matt. xvi. 18.

5. It might be also built with its Face towards the East, to shew, That the true Church looketh, as before I hinted, for her Lord and King from Heaven, knowing that at his coming he will bring Healing in his Wings: For from the East he will appear when he comes the Second Time, without Sin unto Salvation, of which the Sun gives a Memento in his rising there every Morning. *For as the Lightning cometh out of the East, and shineth unto the West; so shall also the coming of the Son of Man be,* Mat. iv. 2. Heb. ix. 28. Col. iii. 3. 2 Pet. xi. 12, 13, 14. Mat. xxiv. 27.

6. Christ, as the North-pole, draws those touched with the Lead-stone of his Word, with the Face of their Souls towards him, to look for, and hasten to his Coming. And this also is signified by the Temple standing with its Face towards the East.

C H A P. X.

Of the Courts of the Temple.

I Perceive that there were two Courts belonging to the Temple. The first was called the Outward Court, Ezek. xl. 17. chap. xlv. 21.

1. This was that into which the People of Necessity first entered, when they went to worship in the Temple; consequently that was it, in and by which the People did first shew their Desires to be Worshipers of God. And this answers to those Badges and Signs of Love to Religion, that People have in Face or outward Appearance, Matt. 23. 27. 2 Cor. x. 7.

2. In this, tho' here may sometimes be Truth, yet oftner Lies and Dissimulation; wherefore commonly an outward Appearance is set in Opposition to

Solomon's Temple Spiritualized. 27

Faith and Truth, as the outward is in Opposition to the inner Court, and the outward to the inward Man; and that is when it is by itself, for then it profits nothing, *Rom. ii. 28. 1 Cor. xiii. 1, 2, 3. 2 Cor. v. 12.*

3. Hence, tho' the outward Court was something to the Jews, because by outward Bodies they were distinguished from the Gentiles; yet to us it is little; *For now he is not a Jew who is one only outwardly*. Therefore all the Time of the Beast's Reign this Court is given to be trodden under Foot; for, as I said, outward Shew will avail nothing when the Beast comes to turn and toss up Professors with his Horns, *Rev. xi. 12.*

4. But as there was an outward, so there was an inner Court; a Court that stood nearer to the Temple, and so to the true practical Part of Worship, than that inward Court did, *Exek. x. 13, chap. xli. 1 Kings. vi. 36.*

5. This inner Court is that which is called the Court of the Priests, because it is that in which they doled the Trespas-offerings, and in which they prepared the Sin-offering for the People, *2 Cor. iv. 9. Exek. xli. 20.*

6. This Court therefore was the Place of Practice and of Preparation to appear before God, which is the first true Token of a sincere and honest Mind. Wherefore here, and not in the outward Court, stood the great brazen Altar, which was a Type of Christ, by whom alone the true Worshipers make their Approach with Acceptance unto God. Also here stood the Brazen Scaffold, on which the King kneeled when he prayed for the People, a Type of Christ's Prayers for his when he was in the World, *1 Kings. ij. 2 Chron. vi. 13. John xvii.*

7. Wherefore this Court was a Type of practical Worship, and so of our Praying, Hearing, and Eating before God. There belonged to this Court several Gates, an East, a South, and a North-Gate; and when the People of the Land went into this Court to

28 Solomon's Temple Spiritualized.

worship, they were not to go out at the Gate by which they came in, but out of the Gate over-against it, to shew that true Christians should persevere right on, and not turn back whatever they met with in the Way. *He that entereth in by the Way of the North-Gate to worship, shall go out by the Way of the South-Gate; and he that entereth in by the Way of the South-Gate, he shall not return by the Way of the Gate whereby he came in, but shall go over-against it,* Ezek. xlv. 9.

8. These Courts were Places of great Delight to the Jews, as both feigned and sincere Profession is to those that practise therein. Wherefore, when the Jews did enter into these, they did use to do it with Praise and Pipe, as do both Hypocrites and sincere Ones. So then when a Man shall tread in both these Courts, and shall turn what he seems to be, into what he should be in reality; then, and not till then, he treads them as he should; for then he makes the outward Court, and his treading there, but a Passage to that which is more inward and sincere. But he that stays in the outward One is but such an one as pleases not God, for that he wants the Practice of what he professes with his Mouth.

CHAP. XI.

Of the great Brazen Altar that stood in the Inner-Court of the Temple.

IN the Inner-Court, stood the great Brazen Altar which Solomon made; this is evident, for that when he kneeled upon the Scaffold there to pray, he kneeled before this Altar: See *Exod. xl. 6, 29, 2 Chron. vi. 13. 2 Kings xvi. 14. Joel ii. 17.*

2. This Altar seems to be placed about the Middle of this Court, over-against the Porch of this House; and between it and the Temple was the Place where *Zachariah* was slain. This Altar was called the Altar of Burnt-offering; and therefore it was a Type of Christ in his Divinity; for Christ's Body was our

true

true Burnt-offering, of which the Bodies of the sacrificed Beasts was a Type. Now that Altar upon which his Body was offered, was his Divinity or Godhead; for that, and that only, could bear up that Offering in the whole of its Sufferings; and that therefore, and that only was to receive the Fat, the Glory. Hence it is said, *He, through the eternal Spirit, offered himself without Spot to God*, Heb. ix. 14.

3. For Christ is Priest, and Sacrifice, and Altar, and all. And as a Priest he offered, as a Sacrifice he suffered, and as a God he supported his Humanity, in that suffering of all the Pains it underwent, *Gal. i. 4. chap. ii. 20. 1 Pet. iii. 18. Heb. ix. 14.*

4. It was then Christ's Godhead, not the Tree, that was the Altar of Burnt-offering; or that by which Christ offered himself an Offering and a Sacrifice to God for a sweet-smelling Savour.

5. That it was not the Tree is evident, for that could not sanctify the Gift, to wit, his Body; but Christ affirmeth, *that the Altar sanctifieth the Gift*: and by so saying, he affirmeth, that the Altar on which he offered his Offering was greater than the Offering itself, *Matt. xxiii. 19.*

Now the Body of Christ was the Gift, for so he saith, *I give my Flesh for the Life of the World*, John vi.

But now, what Thing is that which is greater than his Body, save the Altar, his Divinity, on which it was offered? The Tree then was not the Altar which sanctified this Gift, to make it of Virtue enough to make Reconciliation for Iniquity, *John vi. 15. chap. xvii. 19. Heb. ix. 14. Col. i. 19, 20, 21.*

Now, since this Altar of Burnt-offering was thus plac'd in the inner Court, it teacheth us several Things.

First, That those that come only into the outward Court, or that rest in a bare Appearance of Christianity, do not by so doing come to Jesus Christ, for this Altar stands not there. Hence *John* takes notice only of the *Temple* and this Altar, and them that worship therein, and leaves out the outward

Court, and so them that come no farther, *Rev. xi. 2.*

Secondly, This teaches us also, that we are to enter into that *Temple* of God by Blood. The Altar, this Altar of Burnt-offering, stood as Men went into the *Temple*; they must go by it, yea, there they must leave their Offering, and so go in and worship, even as a Token that they came thither by *Sacrifice and by Blood*.

Thirdly, Upon this Altar, *Solomon* at the Dedication of the *Temple*, offered Thousands, both of Oxen and of Sheep, to signify surely the abundant Worth and Richness that would be in the Blood of Christ, so save when it should be shed for us; for his Blood is spoken of with an how much more. *For if the Blood of Bulls and Goats, and the Ashes of an Heifer sprinkling the Unclean, sanctifieth in the purifying of the Flesh, (how much more) shall the Blood of Christ, who through the eternal Spirit offered himself without Spot to God, purge your Conscience from dead Works, to serve the living God, Heb. ix. 14. 2 Chron. vii. 6, 7, 8. Heb. x. 11, 12.*

Let us then not dare to stop or stay in the outward Court, for there is not this Altar; nor let us dare when we come into this Court, to be careless whether we look to this Altar or no; for it is by Blood we must enter; *For without shedding of Blood there is no Remission*. Let us always then, when we come hither, wash our Hands in Innocency, and so come to this Altar. For that by Christ, who is the Altar indeed, we are reconciled to God; This is looking to Jesus, this is coming to God by him, of whom this Altar and the Sacrifice thereon was a Type.

CHAPTER. XII.

Of the Pillars that were before the Porch of the Temple.

THERE were divers Pillars belonging to the Temple. But in this Place we are confined to speak

31
speak of only Two; namely, those which stood before the Temple.

These Pillars stood before the Porch or Entrance into the Temple, looking towards the Altar, the Court, and them that were the Worshippers there; also they were a Grace and a Beauty to the Front of the House.

1. These Pillars stood, one on the Right-hand, and the other on the Left, at the Door of the Porch of the Temple, and they had Names given them (you may be sure) to signify something. The Name of that on the Right-hand was *Jacobus* (God shall establish) and the Name of that on the Left-hand was *Beza* (Strength) 1 King. vii. 21. 2 Chr. iii. 17.

2. These two Pillars were Types of Christ's Apostles, of the Apostles of Circumcision, and of the Uncircumcision. Therefore the Apostle *Paul* also calleth them Pillars, Gal. ii. and saith, that the Pillar on the Right-hand was a Type of himself and his Companions, who were to go to the Uncircumcised, and teach the Gentiles the Way of Life. When James, Cephas, and John, who seemed to be Pillars, perceived the Grace that was given unto me, they gave unto me, and Barnabas the Right-hand of Fellowship, that we should go unto the Heathen, and they abode in the Circumcision, Gal. ii. 9. So then, these two Pillars were Types of these two Orders of the Apostles in this their divers Service for God.

3. And that *Paul* and *Barnabas* was signified by those on the Right-hand, to wit, to be the Apostles of the Gentiles, he sheweth again, where he saith, *I am the Minister of Christ to the Gentiles, ministering the Grace of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost*, Rom. xi. 13. chap. xv. 16.

4. And since the Name of this Pillar was *Jacobus* (God shall establish) as it sheweth that Opposition shall attend it; so also, that God would bless his Word preached by them to the Gentiles, to the Conversion of Numbers of them, *mauger all the Opposition of the Enemy*.

5. This is further implied, for that they were made of Brass; as he saith of the Prophet, *I have made thee a fenced brazen Wall, an Iron Pillar; and their fighting against thee shall nothing at all prevail. Wherefore Paul says of himself, I am set for the Defence of the Gospel; that the Truth thereof might continue with you.* Phil. i. 17. Gal. ii. 5.

C H A P. XIII.

Of the Height of these Pillars that stood before the Porch of the Door of the Temple.

TH E Pillars were eighteen Cubits high a-piece, and that is as high, yea, as high again as the highest Giant that ever we read of in the World; for the highest of which we read, was but six Cubits and a Span.

True, the Bedstead of Og was nine Cubits long, but I trow, the Giant himself was shorter, *Deut. iii. 11. 2 Chron. iii. 15* But put the longest to the longest, and set the one upon the Shoulders of the other, and yet each Pillar was higher than they.

We have now, as I know of, but few that remain of the remnant of the Giants, and tho' they boast as if they were higher than Agag, yet these Pillars are higher than they.

These Pillars are the highest; you may equal them, and an Inch above is worth an Ell below. The Height therefore of these Pillars, is to shew us what high Dignity God did put upon those of his Saints whom he did call to be Apostles of the Lamb; for their Office and Call thereto is the highest in the Church of God. These Men, I say, were made thus high by their being cast in such a Mould. Of that which added yet further to their Height, we will speak anon. We only speak now of the high Call, by which they, and only they were made capable of Apostolical Authority. The Apostles were sent immediately, their Call was extraordinary, their Office was universal, they had alike Power in all Churches.

Churches, and their Doctrine was infallible; *Act. xxvi. 16. 1 Cor. ix. 1. Gal. i. 1. John i. 1, 2, 3. John ii. 23.*

And what can our pretended Giants do or say in comparison of these? The Truth is, all other Men to these, are Dwarfs, are low, dark, weak, and beneath, not only as to Call and Office, but also as to Gifts and Graces. This Sentence, *Paul an Apostle of Jesus Christ*, drowneth all. What now are all other Titles of Grandeur and Greatness, when compared with this one Sentence?

True, the Men were but mean in themselves; for what is *Paul* or *Apollas*, or what was *James* or *John*? Yet by their Call to that Office, they were made highest of all in the Church. Christ did raise them eighteen Cubits high, not in Conceit, for so there are many higher than they, but in Office, and Calling, and Divine Authority. And therefore, these stand at the Door, at the entering into the Temple of God, at which they enter that go in thither to worship God, to shew that all right Worship, and that which will be acceptable to God, is by, &c. according to their Doctrine.

OF H. A. P. XIV.

Of the Chapiters of the Pillars of the Temple.

THERE were also two Chapiters made for the Pillars of the Temple; for each one; and they were five Cubits high a-piece. These were for the adorning of the Pillars; and therefore were Types and Shadows of that Abundance of Grace which God did put upon the Apostles after the Resurrection of our Lord. Wherefore, as he saith here, the Chapiters were upon the Pillars; so it saith, that great Grace was upon all the Apostles, *Act. iv. 33.*

These Chapiters had belonging to them, a Bowl made Pomegranate-fashion; and it was placed upon the Head of them, perhaps to signify their Aptness to receive, and Largeness to contain the Dew of Heaven, that

Shadow of the Doctrine of the Gospel, which Doctrine, as the chief, were to receive, and hold forth to the World for their Conversion. Hence, as the Bowls were capable to receive the Dew of Heaven, these are said to receive Grace and Apostleship, for Obedience to the Faith among all Nations for his Name, *Rom. i. 5. 1 Kings vii. 16, 42. 2 Chron. iv. 12. Deut. xxxiii. 2. Rom. xv. 29.*

There was also upon these Chapiters a Net-work, or Nets like unto Chequer-work, which still addeth to their Lustre. These Nets were they which shewed for what Intent the Apostolical Office was ordained; namely, that by their Preaching they might bring many Souls to God. And hence Christ calls them Fishermen, saying, *Ye shall catch Men, Matt. iv. 19. chap. i. 17. Luke i. 20. 2 Cor. xii. 16.*

The World is compared to a Sea, Men to Fishes, and the Gospel to a Net, *Exalt. xlviii. 10, 10, 14. Matt. xiii. 47, 48, 49, 50.* And therefore Men catch Fish with a Net, so the Apostles caught Men by this Word, which Word, as I told you, to me signified this Net-work upon the Top of these Pillars. See therefore the Mystery of God in these Things.

VIII A. P. XV

Of the Pomegranates adjoined to these Nets in the Chapiters.

THERE was also joined to these Nets upon the Top of these Pillars, Pomegranates in Abundance, Four Hundred for the Net-work: Pomegranates, you know, are beautiful to look on, pleasant to the Palate, comfortable to the Stomach, and cheering by their Juice, *1 Kings vii. 42. Song iv. 3. chap. viii. 2. chap. iv. 13. chap. vi. 12. chap. viii. 12.* There was to be two Rows of the Pomegranates for one Net-work, and so two Rows of them for the other.

And this was to shew, that the Net of the Gospel is not an empty Thing, but is sufficiently baited with such Varieties as are apt to allure the World to be

caught

caught by them. The Law is but a Sound of Words, but the Gospel is not so; that is, *baited with Pomegranates, with Variety of excellent Things.* Hence 'tis called the Gospel of the Kingdom; and the Gospel of the Grace of God; because it is, as it were, baited with Grace and Glory, that Sinners may be allured, and may be taken with it to their eternal Salvation, *Matt. xxiv. 14. Acts xx. 24.*

Grace and Glory, Grace and Glory. These are the Pomegranates with which the Word of the Gospel is baited, that Sinners may be taken and saved thereby. The Argument of Old was, Milk and Honey, that was, I say, the alluring Bait with which *Moses* drew Six Hundred Thousand out of *Egypt* into the Wilderness of *Old*, *Exod. iii. 8.* But behold, we have Pomegranates: two Rows of Pomegranates: Grace and a Kingdom is the Bait of the holy Gospel; no Wonder then, if when Men of Skill did cast this Net into the Sea, such Numbers of Fish have been caught, even by one Sermon, *Acts ii.* They baited their Nets with taking Things, Things taking to the Eye and Taste.

Nets are only Instruments of Death, but the Net of the Gospel doth catch to draw from Death, wherefore this Net is contrary; Life and Immortality is brought to Light through this. No marvel then if Men are so glad, and that for Gladness they leap like Fishes in a Net, when they see themselves caught in this Drag of the holy Gospel of the Son of God. They are caught from Death and Hell, caught to live with God in Glory.

CHAP. XVI.

Of the Chains that were upon those Pillars that stood before the Temple.

AS there were Nets to catch, and Pomegranates to bait, so there were Chains belonging to these Chapiters on these Pillars. *And he made Chains, as an Oracle, and put them upon the Head of the Chapiters, 2 Chr. iii. 16.*

But what were these Chains a Type of? I answer. They were (perhaps) a Type of those Bonds which attend the Gospel, by which Souls were taken and tied fast to the Horns of the Altar. Gospel-grace, and Gospel-obligations, are ~~Fier~~ ^{and} binding Things; they can hold those that are entangled by the Word. Love is strong as Death: Bands of Love, and the Cords of a Man, and Ch ^{ains} take hold on them that are taken by the Gospel, *Hos. xii. Song viii. 6.*

But this strength to bind lieth not in outward Force, but in a sweet Constraint, by Virtue of the Displays of undeserved Love. *The Love of Christ constraineth us, 2 Cor. v.* Wherefore, as you find the Nets, so the Chains had Pomegranates on them. *And he made an Hundred Pomegranates, and put them upon the Chains, 2 Chron. iii. 16.* The Chains then had Baits, as well as the Nets, to shew the Bands of the Gospel are irresistible Goodnesses; such with which Men love to be bound, and such as they pray they may be held fast by. He binds his Foal to the Vine, his Saint unto this Saviour, *Gen. xlix. 12.*

By these Chains, there is therefore shewed what Strength there is in Gospel-charms, if once the Ad-der doth but hear them; never Man was yet able to resist them, that did but well know the Meaning of them. They are mighty to make poor Men obedient, and that in Word and Deed.

These Chains were such as was in the Oracle, to shew, that Gospel-bonds are strong, as the Joys of Heaven, and as the Glories there, can make them Chains, as in the Oracle, as in the most holy Place. 'Tis Heaven that binds Sinners on Earth, to the Faith and Hope of the Gospel of Christ.

C H A P. XVII.

Of the Lilly-work which was upon the Chapters that were upon these Pillars of the Temple.

THESE Pillars were also adorned with Lilly-work, as well as with Pomegranates and Chains.

Chains. *Chapiters also which were upon the Top of the Pillars were of Lilly-work; so was the Work of the Pillars finished.* See 1 Kings vii. 19, 20.

This Lilly-work is here put in on purpose, even to shew us how far off those that were to be the true Apostles of the Lamb, should be from seeking carnal Things, or of making their Preaching a Stalking-horse to worldly Greatness, and that Preferment. There was Lilly-work upon them; that is, they lived upon the Bounty and Care of God, and was content with that Glory which he had put upon them. *The Lillies, saith Christ, they toil not, neither do they spin, and yet Solomon, in all his Glory, was not arrayed like one of these,* Matt. vii. 28, 29.

Thus, therefore these Pillars shew, that as the Apostles should be fitted and qualified for their Work, they should be also from Cares and Worldly cumber; they should be content with God's providing for them, even as the goodly Lillies are. And as thus prepared, they were set in the Front of the House, for all Ministers to see and learn, and take Example of them, how to behave themselves as to this World in the performing of their Office.

And that which gives us further Light in this, is, that this Lilly-work is said by Divine Institution, to be placed over-against the Belly, the Belly of the Pillars, a Type of ours, 1 Kings vii. 20.

The Belly is a craving Thing; and these Things, saith the Text, were placed over-against the Belly, to teach, that they should not humour, but check the Havings and Cravings of the Belly; or to shew that they need not do it; for he that calls to his Work, will himself provide for the Belly. 'Tis said of the Church, *that her Belly is as a Heap of Wheat set about with Lillies,* Song vii. 2. to shew, that she should without Covetousness have sufficient, if she would cast all her Care upon God, her great Provider: This the Apostles did, and this is their Glory to this Day.

So was the Work of the Pillars finished. To live Lilly-lives, it seems is the Glory of an Apostle, and their compleating of their Office and Service for God. But this is directly opposite to the Belly over-against the Belly, and this makes it the harder Work. But yet so living, is the Way to make all that's done sweet-scented to those that be under this Care. Covetousness makes a Minister smell frowie, and look more like a greedy Dog than an Apostle of Jesus Christ. *Judas* had none of this Lilly-work, so his Name stinks to this Day. *He that grows like the Lilly, shall cast forth his Seed like Lebanon, his Branches shall spread, and his Beauty shall be as the Olive-tree, and his Smell as Lebanon.*

Thus lived Christ, first; and thus the Apostles, next; nor can any other, as to this, live like, or be compared to them. They coveted no Man's Silver, or Gold, or Apparel. They lived like Lillies in the World, and did send forth their Scent as *Scenters*.

Thus you see of whom these Pillars were a Shadow, and what their Height, their Chapiters, their Bowls, their Nets, their Chains, their Pomegranates and their Lilly-work did signify, and how all was most sweetly answered in the Anti-type. These were Men of the first Rate; the Apostles, I mean, were such.

CHAP. XVIII.

Of the Fabrick of the Temple.

OF the Length and Breadth of the Temple, I shall say nothing; but as to the Height thereof, there, methinks, I see something. The Temple was higher than the Pillars; and so is the Church than her Officers: I say, consider them singly as Officers (tho' inferior as to Gifts and Office) for as I said before of Ministers in general, so now I say the same of the Apostles; tho' as to Office they were the highest, yet the Temple is above them. Gifts and Office make no Men Sons of God; as so, they are

are but Servants: tho' they were Servants of the highest Form. In the Church as such, that is the Lady, a Queen, the Bride, the Lamb's Wife, and Prophets, Apostles, and Ministers, &c. are but Servants, Stewards, Labourers for her Good, *Psalm. xlv. 9. Rev. xix. 7. 1 Cor. iii. 5. chap. iv. 1, 2.*

As therefore the Lady is above the Servant, the Queen above the Steward, or the Wife above all her Husband's Officers: so is the Church, as such, above these Officers. The Temple was higher than the Pillars.

3. Again, as the Temple was highest, so it enlarged itself still upward: for as it ascendeth in Heights, so it still was wider and wider: even from the lowest Chambers to the Top.

The first Chambers were but five Cubits broad, the middle ones were six, but the highest were seven Cubits, *1 Kings. vi. 5, 6.* The Temple therefore was round about above, some Cubits wider than it was below. For there was an enlarging, and ascending about still upward to the side chambers, for the widening about was still upward, even about the House: Therefore the Breadth of the House was still upward, and so increased from the lowest Chamber to the highest, by the middle, *Ezek. xiv. 7.*

And this was to shew us, that God's true Gospel Temple, which is his Church, should have its enlargements of Heart still upward, of most conspical and eternal Things: wherefore he saith, *The Heart shall fail, and be enlarged: that is, be most affected with Things above, where Christ sitteth as the Right hand of God, Isa. lx. 5. Col. iii. 2, 3.* Indeed it is the Nature of Grace to enlarge itself still upward, and to make the Heart widest for the Things that are above.

The Temple therefore was narrowest downwards, to shew, that a little of Earth, or this World, should serve the Church of God. And having Food and Raiment, let us therewith be content.

Solomon's Temple Spiritualized. 39

re, but **Servants**: tho' they were **Servants** of the highest Form. In the Church as such, that is the **Lady**, a **Queen**, the **Bride**, the **Lamb's Wife**, and **Prophets**, **Apostles** and **Ministers**, &c. are but **Servants**, **Servants**, **Labourers** for her **Good**, *Psalm* xlv. 1. *Rev.* xix. 7. *1 Cor.* iii. 5. *chap.* iv. 1, 2.

As therefore the **Lady** is above the **Servant**, the **Queen** above the **Servant**, or the **Wife** above all her **Husband's Officers**: so is the **Church**, as such, above these **Officers**. The **Temple** was higher than the **Pillars**.

3. Again, as the **Temple** was highest, so it enlarged itself still upward; for as it ascendeth in **Height**, so it still was wider and wider: even from the lowest **Chambers** to the **Top**.

The first **Chambers** were but five **Cubits** broad, the middle ones were six, but the highest were seven **Cubits**, *1 Kings* vi. 5, 6. The **Temple** therefore was round about above, some **Cubits** wider than it was below. For there was an enlarging, and ascending about still upward to the **sidrahambars**. for the winding about was still upward round about the **House**: Therefore the **Breadth** of the **House** was still upward, and so increased from the lowest **Chamber** to the highest, by the **midst**, *Ezek.* xii. 7.

And this was to shew us, that **God's true Gospel-Temple**, which is his **Church**, should have its **Enlargedness** of **Heart** still upward, or most for **spiritual** and **eternal Things**; wherefore he saith, *Thy Heart shall fear, and be enlarged; that is, be most affected with Things above, where Christ sitteth on the Right-hand of God, Isa.* lx. 5. *Col.* iii. 2, 3. and the **Temple** of **Grace** to enlarge itself make the **Heart** widest for the

was narrowest downwards, both in this **World**, should And having **Food** and **contents**.

But

But now upwards, and as to Heavenly Things we are commanded to be covetous, as to them, and after them to enlarge ourselves, both by the Fashion of the Temple, as by express Words; 1 King. iv. 29. *1st. lx. 5. Psal. lxxv. 14. 2 Cor. xii. 5. 1 Pet. vi. 8. Psal. lxxix. 32.*

Since then the Temple was widest upward, let us imitate it, and have our Conversation in Heaven. Let our Eyes, our Ears, our Hands and Hearts, our Prayer and Groans, be most for Things above. Let us open our Mouths, as the Ground that is chapt doth for the better Rain, for the Things that are eternal, *Job xxxi. 23. Psal. lxxv. 10.*

Observe again, that the lowest Parts of the Temple were the narrowest Parts of the Temple: So those in the Church who are nearest, or most concerned with Earth, are the most narrow-spirited, as to the Things of God. But now let even such an one be taken up higher, to above, to the uppermost Parts of the Temple, and there he will be enlarged, and have his Heart stretched out. For the Temple, as you see, was widest upwards, the higher the more it was enlarged. Paul being once caught up into Paradise, could not but be there enlarged. 2 Cor. xii.

One may say of the Fashion of the Temple, as some say of a living Picture, it speaks. I say, its Form and Fashion speaks, it says to all Saints, all the Churches of Christ, Open your Hearts to Heaven, be ye enlarged upwards.

I read not in Scripture of any House, but this that was thus enlarged upwards; nor is there any where, save only in the Church of God, that will doth answer this Similitude.

All other are widest downwards, and have the largest Heart for earthly Things: The Church only is widest upward, and has its greatest Enlargement towards Heaven,

C H A P. XIX.

Of the outward Glory of the Temple.

I DO also think, that as to this, there was a greater Expression in it; I mean, a Voice of God, a Voice that teacheth the New Testament Church to carry even Conviction in her outward Usages, that, I say, might have Conviction to the World. And, besides these of its enlarging upwards, there was such an outward Beauty and Glory put upon it, as was assuring to Beholders: The Stones were curiously carved, and excellently joined together: Its outward Shew was White and glittering to the dazzling of the Eyes of Beholders; yea, the Disciples themselves were taken with it, it was so admirable to behold; Hence it is said, they came to Christ to shew him the Building of the Temple; Master, said they, see what manner of Stones, and what Buildings are here, Matt. xxiii. 1. Mark xiii. 1. Luke xxi. 5. And hence it is said, that Kings and the Mighty of the Earth were taken with the Glory of it. *Because of thy Temple at Jerusalem, shall Kings bring Presents unto thee.* As it is, Psal. lxxviii. 29, 31.

Kings, Gentle Kings, they shall be so taken with the Sight of the outward Glory of it; for they were not suffered to go into it: No Uncircumcised were admitted in thither: It was therefore with the outward Glory of it with which the Beholders were thus taken.

Her enlarging upward, as that was to shew us what the inward Affections of Christians should be, Col. iii. 1, 2, 3. So her curious outward Adorning and Beauty, was a Figure of the beauteous and holy Conversation of the Godly. And it is brave, when the World are made to say of the Lives and Conversation of Saints, as they were made to say of the Stones and outward Building of the Temple: *Behold, what Christians, and what goodly Conversations are here!* I say, 'tis brave, when our Light so shines before.

fore Men, that they, seeing our good Works, shall be forced to glorify our Father which is in Heaven. *Matt. v. 16.*

Hence this is called our adorning, wherewith we adorn the Gospel, and that by which we beautify *Tit. ii. 10.*

This, I say, is talking to Beholders, as was the goodly Outside of the Temple. And without this what is to be seen in the Church of God? Her Inside cannot be seen by the World, but her Outside may. Now, her Outside is very homely, and without all Beauty, save that of the Holy Life; this only is her visible Goodliness. *This puts to Silence the Ignorance of foolish Men.* This allureth others to fall in Love with their own Salvation, and maketh them fall in with Christ against the Devil and his Kingdom.

C H A P. XX.

Of the Porch of the Temple.

WE come next to the Porch of the Temple, which is commonly called Solomon's.

1. This Porch was in the Front of the Holy Place, and so became the common Way into the Temple. *1 Kings vi. 3. 2 Chron. iii. 4.*

2. This Porch therefore was the Place of Reception in common for all, whether Jews or religious Profelytes, who came to Jerusalem to worship, *Acts iii. 11. chap. v. 12.*

3. This Porch had a Door or Gate belonging to it, but such as was seldom shut, except in declining Times, or when Men put themselves into a Rebellion against those better than themselves. *2 Chron. xxix. 7. Acts xxi. 28, 29, 30.*

4. This Gate of this Porch was called Beautiful, even the Beautiful Gate of the Temple, and was that at which the Lame Man lay to beg for an Alms of them that went in thither to worship, *Acts iii. 2, 10.*

Now then, since this Porch was the common place of Reception for all Worshippers, and the place also where they laid the Beggars, it looks as if it were to be a Type of the Church's Bosom for Charity. Here the Profelytes were entertained, ere the Beggars were relieved, and received Alms. These Gates were seldom shut; and the Houses of Christian Compassion should be always open: This therefore beautified this Gate, as Charity beautifies any of the Churches. Largeness of Heart, and tender Compassion at the Church-door, is excellent, it is the Bond of Perfectness, 1 Cor. xii. 31. chap. xiii. 1, 2, 3, 4. Heb. xiii. 1, 2, 3. John v. 6, 7. Col. iii. 14. The Church-porch to this Day, is a coming-in for Beggars; and perhaps, this Practice at first was borrowed from the Beggars lying at the Temple-gate. This Porch was large, and so should the Charity of the Churches be. It was for Length, the Breadth of the Temple, and of the same Size with the Holiest of all, 1 Kings vi. 3. 2 Chron. iii. 4, 5, 6, 7, 8.

The first, might be to teach us, in Charity we should not be niggardly, but according to the Breadth of our Ability, we should extend it to all the House; and that in our so doing, the very Emblem of Heaven is upon us, of which the Holiest was a Figure. *Is therefore we have Opportunity, let us do good to all, &c.*

It is a fine Ornament to a true Church, to have a large Church-porch, or a wide Bosom for Reception of all that come thither to worship. This was commanded to the Jews, and their Glory shone when they did accordingly. *And it shall come to pass, what Place the Stranger sojourneth, there shall ye give him his Inheritance, saith the Lord God, Ezek. xii.*

This Porch was, as I said, not only for Length, the Breadth of the Temple, and so the Length and Breadth of the Holiest; but it was, if I mistake not, for Height, far higher than them both. For the Holy

44 Solomon's Temple Spiritualized.

Holy Place was but Thirty Cubits high, and the most Holy but Twenty; but the Porch was Height an Hundred and twenty Cubits. This beautiful Porch therefore was ten times as high as was the Temple itself, 1 Kings vi. 2, 20. 2 Chron. iii.

One excellent Ornament therefore of this Temple was, for that it had a Porch so high, that is, famous for Height, so high as to be seen afar off. Charity, if it be rich, runs up from the Church like a Scepter, and will be seen afar off; I say, if it be rich, large, and abounds; Christ's Charity was blazed abroad, it was so high, no Man could hide it, and the Charity of the Churches will be seen from Church to Church; yea, and will be spoken of in their Commendations in every Place, if it be warlike, fervent, and high, Mark vii. 36. 2 Cor. viii. 2 chap. ix. 2, 13, 14.

CHAP. XXL

Of the Ornaments of the Porch of the Temple.

THERE were three Things belonging to the Porch, Besides its Height, that was an Ornament unto it.

I. It was overlaid within with Gold.

II. It had the Pillars adjoined unto it.

III. It was the Inlet into the Temple.

First, It was overlaid with Gold oft-times, was Type of Grace, and particularly of the Grace of Love. That in Solomon's Chariot called Gold, yet again mentioned by the Name of Love, Song iii. 9, 10. As it is in the Church, the Grace of Love is as Gold; it is the greatest, the richest of Graces; and that which abides for ever. Hence they that show much Love to Saints, are said to be rich, 1 Tim. vi. 17, 18, 19. And hence Charity is called a Treasure, a Treasure in the Heavens, Luke xii. 33, 34. Love is a Golden Grace: I then the Churches, as the Porch of the Temple will be inlaid with Love as Gold.

Solomon's Temple Spiritualized. 45

Secondly, It had the Pillars adjoined to it, the which, besides its Statefulness, seem to be there typi-ly to teach Example; for there was seen by the face of four Cubits, their Lilly-work in the Porch, Kings vii. 19.

Of their Lilly-work I spoke before now, that they were so placed, that they might be seen in the Arch of the House, it seems to be for Example, to teach the Church, that she should live without world-Care, as did the Apostles, the first Planters of the Church. And let Ministers do this, they are now the Pillars of the Churches, and they stand before the Porch of the House; let them also shew their Lilly-work to the House, that the Church may learn them to be without Carefulness, as to worldly things, and also to be rich in Love and Charity towards the Brethren.

Thirdly, Another Ornament to this Porch, was, that it was an Inlet to the Temple. Charity is it which receiveth Orphans, that receiveth the poor, and afflicted into the Church; worldly Love, or that which is carnal, shuts up Bowels, yea, and the Church-doors too, against the poor of the Flock; therefore look, that this kind of Love be never countenanced by you. Crave that rather which is fruit of the Spirit.

O Churches! let your Ministers be beautified with your Love, that they may beautify you with their Love; and also be an Ornament unto you, and that Gospel they minister unto you, for Jesus Christ his Sake.

CHAP. XXII.

The Ascent, by which they went up into the Porch of the Temple.

[HIS Porch also had certain Steps by which they went up into the House of the Lord, now not directly the Number of them; tho' *Scripture* speaks something about it, Ez. 4. 1. 38. 39;

Hence

46 Solomon's Temple Spiritualized.

Hence when Men went to worship into the Temple they were said, *To go up into the House of the Lord* Isa. xxxviii. 22.

These Steps which were the Ascent to the Temple were so curiously set, and so finely wrought, that they were amazing to behold. Wherefore when the Queen of Sheba, who came to prove Solomon's Wisdom, *saw the House which he had built, and his ascent by which he went up into the House of the Lord, she had no more Spirit in her.* She was by that Sight quite drowned and overcome, 1 Kings x. 4. See

2. These Steps, whether Cedar, Gold, or Silver that which added to their Adornment, was a Wond'rmment of a Queen. And whatever they were made of, to be sure, they were a Shadow of the Steps, which we should take to, and in the House of God. *Steps of God*, Psal. lxxxv. 13. *Steps ordered by him*, Psal. xxxvii. 23. *Steps ordered in his Way*, Psal. cxix. 133. *Steps of Faith*, Rom. iv. 12. *Steps of the Spirit*, 1 Cor. xii. 18. *Steps of Truth*, 2 John iv. *Steps washed with Butter*, Job xxix. 6. *Steps taken before, or in the Presence of God.* Steps built and bounded by a Divine Rule. These are Steps indeed.

There are therefore no such Steps as these to be found any where in the World. A Step to Honour, a Step to Riches, a Step to Worldly Glory; these are every where; but what are these to the Steps which Men do ascend, or go up to the House of the Lord?

He then that entereth into the House of the Lord is an ascending Man; as it is said of Moses, *went up into the Mount to God.* It is ascending to go into the House of God. The World believeth not this; they think 'tis going downward to go to the House of God; but they are in a horrible Mistake.

The Steps then by which Men went up into the Temple, are and ought to be opposed to those which

men take to their Lusts and empty Glories. Hence such Steps are said, not only to decline from God, but to take hold of the Path to Death and Hell, *Ysa. xlv. 18. Prov. ii. 18. chap. iv. chap. vii. 25, 26, 27.*

The Steps then, by which Men went up to the House of the Lord, were significative of those Steps which Men take when they go to God, to Heaven, and Glory; for these Steps were the Way to God; to God in his holy Temple.

But how few are there, that, as the Queen of the South, are taken with these Godly Steps! Do not men rather seek to push away our Feet from taking hold of the Path of Life, or else lay Snakes for us in the Way? But all these notwithstanding, the Lord guide us in the Way of his Steps, they are goodly Steps, they are the best.

C H A P. XXIII.

Of the Gate of the Porch of the Temple.

THE Porch, at which was an Ascent to the Temple, had a Gate belonging to it. This Gate, according to the Prophet *Ezekiel*, was six Cubits wide. The Leaves of this Gate were double, one folding this Way, the other folding that, *Ezek. xl. 48.*

Now, Here some may object and say, *Says the Way to God by these Doors were so wide, why does Christ say, The Way and Gate is narrow?*

Answer. The Strangeness, the Narrowness, that is not to be understood of the Gate simply, but because of that Cumber that some Men carry with them that pretend to be going to Heaven. Six Cubits! What sixteen Cubits to him who would enter in here with all the World on his Back? The Young Man in the Gospel, who made such a Noise for Heaven, might have gone in easy enough; for in six Cubits breadth there is room: but, poor Man! he was not for going in thither, unless he might carry in his Hooves

48. Solomon's Temple Spiritualized.

upon his Shoulder too ; and now the Gate was strait, *Mark x. 17, 18, 19, 20, 21, 22.*

Wherefore, he that will enter in at the Gate of Heaven, of which this Gate into the Temple was a Type, must go in by himself, and not with his Bundles of *Truth* on his Back ; and if he will go in thus, he need not fear there is room. *The righteous Nation that keepeth the Truth, they shall enter in, Isa. xxvi. 2.*

2. They that enter in at the Gate of the Inner-court, must be clothed in fine Linen ; how then shall they go into the Temple, that carry the Clogs of the Dirt of this World at their Heels ? *Thus saith the Lord, no Stranger uncircumcised in Heart, or uncircumcised in Flesh, shall enter into my Sanctuary, Ezek. xliv. 9.*

3. The Wideness therefore of this Gate is for this Cause here made mention of, to wit, to encourage them that would gladly enter thereat, according to the Mind of God, and not to flatter them that are not for leaving all for God.

4. Wherefore let such as would go in, remember that here is room, even a Gate to enter in at, six Cubits wide. We have been all this while but on the Outside of the Temple, even the Courts of the House of the Lord, to see the Beauty and Glory that is there. The Beauty hereof made Men cry out and say, *How amiable are thy Tabernacles, O Lord of Hosts ! My Soul longeth, yea, fainteth for the Courts of the Lord. And to say, A Day in thy Courts is better than a Thousand, Psalm lxxxiv. 1, 2, &c.*

CH A P. XXIV.

Of the Pinacles of the Temple.

1. **T**H E R E were also several Pinacles belonging to the Temple. These Pinacles stood on the Top, aloft in the Air, and were sharp, and difficult to stand upon : What Men say of them

Number

umber and Length, I wave, and come directly to
eir Signification.

2. I therefore take those Pinacles to be the Types
those lofty airy Notions, with which some Men de-
ght themselves, while they hover, like Birds, above
e solid and godly Truths of Christ. Satan attempted
entertain Jesus Christ with this Type and Anti-type,
once, when he set him on one of the Pinacles of the
emple, and offered to thrust him upon a false Confi-
ence in God, by a false and unsound Interpretation
f a Text, *Matt. iv. 5, 6. Luke iv. 9, 10, 11.*

3. You have some Men cannot be content to wor-
ip in the Temple, but must be aloft, no Place will
erve them but Pinacles, that they may be speaking in
nd to the Air; that they may be promoting their
eedy Notions, instead of solid Truths; not consider-
g, that now they are where the Devil would have
em be, they strut upon their Points, their Pinacles;
ut let them look to it, there is difficult standing upon
inacles, their Neck, their Soul is in Danger. We read,
od is in his Temple, not upon these Pinacles, *Pf. xi. 4.*

4. It is true, Christ was once upon one of these,
ut the Devil set him there, with intent to have dashed
im in pieces by a Fall; and yet even then told him,
f he would venture to tumble down, *he should be kept
rom dashing his Foot against a Stone.* To be there
herefore, was one of Christ's Temptations, conse-
quently one of Satan's Stratagems; nor went he thi-
her of his own Accord, for he knew that there was
Danger; *he loved not to clamber Pinacles.*

5. This should teach Christians to be low and little
n their own Eyes, and to forbear to intrude into airy
nd vain Speculations, and to take heed of being puff-
ed up with a foul and empty Mind.

CHAP. XXV. Of the Porters of the Temple.

THERE were Porters belonging to the Temple. In
David's Time their Number was Four Thousand
Men, *1 Chron. xxiii. 5.*

50 Solomon's Temple Spiritualized.

2. The Porters were of the *Levites*, and their Work was to watch at every Gate of the House of the Lord. At the Gate of the outward Court, at the Gates of the inner Court, and at the Door of the Temple of the Lord, 2 Chron. xxxv. 15.

3. The Work of the Porters, or rather the Reason of their Watching, was to look that none, not duly qualified, entered into the House of the Lord. He set, saith the Text, *Porters at the Gates of the House of the Lord, that none which was unclean in any Thing should enter in*, 2 Chron. xxiii. 19.

4. The Excellency of the Porters lay in these three Things; their *Watchfulness*, *Diligence*, and *Valour*, to make resistance to those that as unfit would attempt to enter these Courts, and the House of God, 2 Chron. xxvi. 6. Mark xiii. 34.

5. These Porters were Types of our Gospel-ministers, as they are set to be Watchmen in and over the Church, and the Holy Things of God. Therefore, as Christ gives to every Man in the Church his Work, so he commands the Porter to watch, Ezek. iii. 17. ch. xxxiii. 7. Acts xx. 31. 2 Tim. iv. 5. Rev. iii. 2, 3.

6. Sometimes every awakened Christian is said to be a Porter, and such as Christ's first Knock open unto him immediately, Luke xii. 36, to 39.

7. The Heart of a Christian is also sometimes called the Porter, for that when the true Shepherd comes to it, to him this Porter openeth also, John x. 3.

8. This last has the Body for his Watch-house, the Eyes and Ears for his Post-holes, the Tongue, therewith to cry, *Who comes there?* as also to call for Aid, when any thing unclean shall attempt with Force and Violence to enter in, to defile the House.

C H A P. XXVI.

Of the Charge of the Porters of the Temple more particularly.

THE Charge of the Porters was to keep their Watch, in Four-square, even round about the Temple

Solomon's Temple Spiritualized. 51

Temple of God. Thus it was ordained by David, before him by Moses, and after him by Solomon his son, 1 Chron. ix. 24. Numb. iii. 2. 2 Chron. xxiii. 3. chap. xxxv. 15.

2. The Porters had, some of them, the Charge of the Treasure-chambers, some of them had the Charge of the Ministering-vessels, even to bring them in and out by Tale. Also the opening and shutting of the Gates of the House of the Lord, was a Part of their Calling and Office.

1. I told you the Porters were Types of our Gospel-ministers, as they are Watchmen in and over the House of God; and therefore in that they were thus to watch round about the Temple, what is it, but to shew, how diligent Satan is to see if he may get in anywhere, by some Means to defile the Church of God. He goes round and round, and round us, to see if he can find a Hog-hole for that Purpose.

2. This also sheweth, that the Church of itself, without its Watchman, is a weak, feeble, and very defenceless Thing: What can the Lady or Mistress do to defend herself against Thieves and sturdy Villains, if there be none but she at Home? 'Tis said, *When the shepherd is smitten, the Sheep shall be scattered.* What could the Temple do without its Watchman?

3. Again, In that the Porters had Charge of the treasure chambers (as it is, 1 Chron. ix. 26.) it is to intimate, that the Treasures of the Gospel are with the ministers of our God; and that the Church, next to Christ, should seek them at their Mouth. *We have this Treasure in earthen Vessels,* saith Paul; and they are *Stewards of the manifold Mysteries of God,* 1 Cor. ii. 3. 2 Cor. iv. 7. 1 Pet. iv. 10. Eph. iv. 11, 12, 13.

4. These are God's true Scribes, and bring out of their Treasury Things new and old: Or, as he saith in another Place, *At our Gates,* that is, where our Porters watch, *are all manner of pleasant Fruit, which I have laid up for thee, O my beloved,* Matth. xiii. 52. Song vii. 13.

52. Solomon's Temple Spiritualized.

5. Further, Some of them had Charge of the Ministering-vessels, and they were to bring them in and out by Tale, 1 Chron. ix. 28.

1. If by ministering-vessels you understand Gospel-Ordinances, then you see who has the Charge of them, to wit, the Watchmen and Ministers of the Word, Luke i. 12. 2 Thess. ii. 15. 2 Tim ii. 2.

2. If by Ministering-vessels, you mean the Members of the Church, for they are also Ministering-vessels, then you see who has the Care of them, to wit, the Pastors, the Gospel-ministers.

Therefore obey them that have the rule over you, for they watch for your Souls, as they that must give an Account, that they may do it with Joy, and not with Grief, for that is unprofitable for you, Rom. ix. 22. xiii. 17.

The opening of the Gates did also belong to the Porters, to shew, That the Power of the Key, to wit, of opening and shutting, of letting in, and keeping out of the Church, doth ministerially belong to these Watchmen, Matt. xvi. 19. Heb. xii. 15.

4. The Conclusion is, Then let the Churches love their Pastors, hear their Pastors, be ruled by their Pastors, and suffer themselves to be watched over, and to be exhorted, counselled, and, if need be, reproved and rebuked by their Pastors. And let the Ministers not sleep, but be watchful, and look to the Ordinances, to the Souls of the Saints, and the Gates of the Churches. Watchman, Watchman ! watch.

CHAP. XXVII.

Of the Doors of the Temple.

NOW we are come to the Gate of the Temple; namely, to that which led out of the Porch into the Holy Place.

1. These Doors or Gates were folding, and they opened by Degrees. First, a Quarter, then a Half, after that Three Quarters, and last of all the Whole. These Doors also hinged upon Hinges of Gold, and upon Posts made of the goodly Olive-trees, 1 King vi. 33 34. Ezek. xli. 23, 24. Google

2. These Doors did represent Christ, as he is the Way to the Father, as also did the Door of the Tabernacle, at which the People were wont to stand, when they went to enquire of God. Wherefore Christ saith, *I am the Door*, (alluding to this) *by me if any Man enter, he shall be saved, and go in and out, and find Pasture*, Exod. xxxiii. 9, 10. xxxviii. 8. xl. 12. Levit. i. 3. viii. 3, 4, 13. xv. 14. Numb. iv. 13, 18. x. 3. xv. 6. xxvii. 2. 1 Sam. ii. 22. John x. 9.

1. *I am the Door*. The Door into the Court, the Door into the Porch, the Door into the Temple, the Door into the Holiest, the Door to the Father. But now we are at the Door of the Temple.

2. And observe it, this Door by Solomon was not measured, as the Door of the Porch was; for tho' the Door into the Court, and the Door into the Porch were measured, to shew that the Right to Ordinances, and the Inlet into the Church, is to be according to a prescript Rule, yet this Door was not measured; to shew, that Christ, as he is the Inlet to Saving Grace, is beyond all measure, and unsearchable. Hence his Grace is called unsearchable Riches, and that above all we can ask or think, for that it passeth all Knowledge, Eph. iii. 18, 19, 20.

3. It is therefore convenient that we put a Note upon this, that we may distinguish Rule and Duty from Grace and pardoning Mercy; for, as I said, tho' Christ, as the Door to outward Privileges, is set forth by Rule and Measure; yet, as he is the Door to Grace and Favour, never Creature, as yet, did see the Length and Breadth of him, Eph. iii. 17, 18, 19.

4. Therefore, I say, this Gate was not measured, for what should a Rule do here, where Things are beyond all Measure?

5. This Gate being also to open by Degrees, is of Signification to us, for it will be opening first by one Fold, then by another, and yet will never be set wide open until the Day of Judgment. For then, and not till then, will the whole of the Matter be open. For now

we see through a Glass darkly, but then Face to Face; now we know in part, but then we shall know even as we are known, 1 Cor. xiii. 2.

C H A P. XXVIII.

Of the Leaves of this Gate of the Temple.

THE Leaves of this Gate or Door, as I told you before, were folding, and so, as was hinted, has something of Signification in them. For by this Means, a Man, especially a young Disciple, may easily be mistaken; thinking that the whole Passage, when yet but a Part was open, whereas three Parts might be kept undiscovered to him. For these Doors, as I said before, were never yet set wide open, I mean in the Anti-type; never Man yet saw all the Riches and Fulness which is in Christ. So that I say, a new Comer, if he judgeth by present Sight, especially if he saw but little, might easily be mistaken; wherefore such for the most part are horribly afraid that they shall never get in thertat.

How sayest thou, Young Comer, Is not this the Case with thy Soul? So it seems to thee, that thou art too big, being so great, so Tan-bellied a Sinner. But, O thou Sinner, fear not, the Doors are Folding-doors, and may be opened wide, and wider again after that; wherefore when thou comest to this Gate, and imaginest there is not space enough for thee to enter, Knock, and it shall be wider opened unto thee, and thou shalt be received, *Luke xi. 9. John ix. 37.* So then whoever thou art, thou art come to the Door, of which the Temple-door was a Type; trust not to thy first Conception of Things, but believe there is Grace Abundance: Thou knowest not yet what Christ can do, the Doors are Folding-doors. *Heb. ix. 20.*

The Hinges on which these Doors do hang, were, as I told you, Gold, to signify, that they both turned upon Motives and Motions of Love, and also that the Openings thereof were rich, Golden Hinges the Gate to God doth turn upon.

The

The Posts on which these Doors did hang, were of the Olive-tree, that fat and oily Tree, to shew, that they do never open with Lothness or Sluggishness, and, as Doors do, whose Hinges want Oil. They are always oily, and so open easily and quickly to those who knock at them. Hence you read, that he that dwells in this House gives freely, loves freely, and doth us good with all his Heart. *Yea, saith he, I will rejoice over them to do them good, and will plant them in this Land assuredly, with my whole Heart, and with my Soul.* Jer. iii. 12, 14, 22. xxxii. 41. Rev. xxi. 6. xxii. 17.

Wherefore the Oil of Grace, signified by this oily Tree, or these Olive-posts, on which these Doors do hang, do cause that they open glibly, or frankly to the Soul.

C H A P. XXIX.

What the Doors of the Temple were made of.

THE Doors of the Temple were made of Fir, that is so sweet-scented and pleasant to the Smell, 1 Kings vi. 34.

2. Mankind is also often compared to the Fir-tree, as *Isa. xli. 19. chap. lxxv. 13. chap. l. 17. chap. xlv. 8.*

3. Now, since the Doors of the Temple were made of the same, doth it not shew, that the Way into God's House, and into his Favour, is by the same Nature of which they are of, that thither enter, even through the Vail his Flesh? *Hab. x.* For this Door, I mean the Anti-type, doth even say of himself, *I am as a great Fir-tree, from me is thy Fruit found,* *Isa. xlv. 8.*

4. This Fir-tree is Christ, Christ as Man, and so as the Way to the Father. The Doors of the Temple are also, as you see here, made of the Fir-tree; shew of that Tree which was a Type of the Humanity of Jesus Christ. Consider *Hab. ii. 14.*

5. The Fir-tree is also the House of the Stork, that unclean Bird, even as Christ is a Harbour and Shelter for Sinners. As for the Stork, saith the Text, the

Fir-tree is her House; and Christ saith to the Sinner that see their want of Shelter, *Come unto me, and will give you Rest. He is a Refuge for the Oppressed, a Refuge in time of Trouble,* Deut. xiv. 18. Lev. xi. 19. Psal. civ. 17. lxxiv. 2, 3. Matt. xi. 28. Heb. vi. 17, 18, 19, 20.

He is as the Doors of Fir of the Temple, the Inlet to God's House, to God's Presence, and to a partaking of his Glory. Thus God did of old by Similitudes teach his People his Way.

CHAP. XXX.

How the Doors of the Temple were Adorned.

AN D Solomon carved upon the Doors, *Cherubims, Palm-trees, and open Flowers, and overlaid them all with Gold;* 1 Kings vi. 35. Ezek. xli. 15.

He carved Cherubims thereon.

These Cherubims were Figures, or Types of Angels, and forasmuch as they were carved here upon the Door, it was to shew,

First, What Delight the Angels take in waiting upon the Lord, and in going at his Bidding, at his Beck. They are always waiting-Servants at the Door of their Lord's House.

Secondly, It may be also to shew how much pleased they are to be where they may see Sinners come to God. For there is Joy in the Presence of the Angels of God, over one Sinner that repenteth, and comes to God by Christ for Mercy, Luke xv. 10.

Thirdly, They may also be placed here to behold with what Reverence or Irreverence those that come hither to worship do behave themselves. Hence Solomon cautions those that come to God's House to worship, *that they take heed to their Feet because of the Angels.* Paul also says, Women must take heed, *that they behave themselves in the Church as they should, and that because of the Angels,* Eccles. v. 1; 2, 6. 1 Cor. xi. 14.

Fourthly, They may be also carved upon the Temple Doors,

Doors, to shew us, how ready they are, so soon as any poor Creature comes to Christ for Life, to take the Care and Charge of its Conduct through this miserable World: *Are they not all ministering Spirits, sent forth to minister for those which shall be Heirs of Salvation,* Heb. i. 14.

Fifthly, They may also be carved here, to shew, that they are ready at Christ's Command, to take Vengeance for him upon those that despise his People, and hate his Person. Hence, he bids the World take heed what they do to his little ones, *for their Angels behold the Face of their Father which is in Heaven*, and are ready at the Door to run at his bidding, *Matth. xviii. 10.*

Sixthly, or Lastly, They may be carved upon these Doors, to shew, that Christ Jesus is the very Supporter and Upholder of Angels, as well as the Saviour of sinful Man; for as He is before all Things, so by Him all Things consist; Angels stand by Christ, Men are saved by Christ, and therefore the very Cherubims themselves were carved upon these Doors, to shew, they are upheld, and subsist by him, *1 Cor. viii. 6. Col. i. 17. Heb. i. 3.*

Secondly, Again, As the Cherubims are carved here, so were the Palm-trees carved here also. The Palm-tree is upright, it twisteth not itself awry, *Jer. x. 5.*

1. Apply this to Christ, and then it shews us the Uprightness of his Heart, Word, and Ways with Sinners. *Good and upright is the Lord, therefore will he teach Sinners in the Way*, in at the Door to Life, *Psal. xxv. 8. xcii. 15.*

The Palm or Palm-tree is also a Token of Victory, and as placed here, it betokeneth the Conquest that Christ, the Door, should get over Sin, Death, the Devil, and Hell, for us, *Rom. vii. 24. chap. viii. 37. 1 Cor. xv. 54, 55, 56. Rev. vii. 9, 10, 11.*

3. If we apply the Palm-tree to the Church, as we may, for She also is compared thereto, *Song vii. 8, 9, 10.* then the Palm-tree may be carved here to shew,

that none but such as are upright of Heart and Life shall dwell in the Presence of God. *The Hypocrite says Job, shall not come before him. The upright, say David, shall dwell in thy Presence, Job xiii. 16. Psalm xiv. 3, 4.*

They are they that are clothed in White Robes which signifies Uprightness of Life, that stand before the Lamb with Palms in their Hands, Rev. vii. 9.

Thirdly, There were also carved upon these Doors open Flowers; and that to teach us, that here is the sweet Scent and fragrant Smell, and that the coming Soul will find it so in Christ, this Door. I am, said he, the Rose of Sharon, and the Lilly of the Valleys. And again, His Cheeks are as Beds of Spices, and several Flowers; his Lips like Lillies, dropping sweet-smelling Myrrh, Song ii. 1. chap. v. 13.

Open Flowers; open Flowers are the sweetest, because full-grown, and because as such, they yield their Fragrance more sweetly. Where, when he saith, *Upon the Doors are open Flowers*, he setteth Christ Jesus forth in his good Savours, as high as by such Similitudes, he could; and that both in Name, and Office: For open Flowers lay, by their thus opening themselves before us, all their Beauty also most plainly before our Faces. There are Varieties of Beauty in open Flowers, the which they also commend to all Observers. Now, upon these Doors, you see are open Flowers, Flowers ripe, and spread before us, to shew, that his Name and Offices are savoury to them, that by him do enter his House to his Father, Song i. 2, 3, 4.

All these were overlaid with fine Gold. Gold is most rich of all Metals: And here it is said, the Doors, the Cherubims, the Palm-trees, and open Flowers, were overlaid therewith. And this shews, that as these Things are rich in themselves, even so they should be to us.

We have a golden Door to go to God by, and golden Angels to conduct us through the World: We have golden Palm-trees as Tokens of our Victory, and golden Flowers to smell on all the Way to Heaven.

C H A P.

C H A P. XXXI.

Of the Wall of the Temple.

THE Wall of the Temple was cycled with Fir, which he overlaid with fine Gold; and set thereon Palm-trees and Chains, 2 Chron. iii. 5, 6, 7.

The Walls were as the Body of the House, unto which Christ alluded, when he said, *Destroy this Temple, and in three Days I will raise it up*, John ii. 19, 21.

Hence to be, and worship, in the Temple, was a Type of being in Christ, and worshipping God by him: For Christ, as it was said, is the great Temple of God, in which all the Elect meet, and in whom they do Service to and for his Father.

Hence again, the true Worshipers are said to be in him, to speak in him, to walk in him, to obey him, 2 Cor. ii. 14, chap. xii. 19. Col. ii. 6. For, as of old, all true Worship was to be found at the Temple, so now it is only found with Christ, and with them that are in him. The Promise of old was made to them that worshipped within these Walls: *I will give, saith he, to them in my House, and within my Walls, (to them that worship there in Truth) a Place and a Name better than that of Sons and Daughters.* Isaiah v. 5, 6.

But, now in New Testament-times, *all the Promises in him, are yea, and in him, Amen, to the Glory of God by us*, 2 Cor. i. 20.

This is yet further hinted to us, in, that it is said, these Walls are cycled with Fir; which, as was shewed before, was a Figure of the Humanity of Jesus Christ.

A Wall is for Defence, and so is the Humanity of Jesus Christ. It was, and will be our Defence for ever. For it was that which underwent and overcame the Curse of the Law, and in that which our everlasting Righteousness is found. Had he not in that interposed, we had perished for ever. Hence we are said to be reconciled to God by the Body of his Flesh through Death, 1 Col. ii. 19, 20. Rom. v. 8, 9, 10.

Now this Wall was overlaid with fine Gold. Gold is here a Figure of the Righteousness of Christ, by which we are justified in the Sight of God: Therefore you read, that his Church, as justified, is said to stand at his Right-hand in Cloth of Gold: *Upon the Right-hand did stand the Queen in Gold of Ophir*; and again, *Her Clothing is of wrought Gold*, *Psalm*. xlv. 9.

13. This the Wall was overlaid with; this the Body of Christ was filled with. Men, while in the Temple were clothed with Gold, even with the Gold of the Temple; and Men in Christ are clothed with Righteousness, the Righteousness of Christ. Wherefore this Consideration doth yet more illustrate the Matter.

In that the Palm-trees were set on this Wall, it may be to shew that the Elect are fixed in Jesus, and shall abide for ever.

Chains were also carved on these Walls, yea, and they were Golden Chains. There were Chains on the Pillars, and now also we find Chains upon the Walls, *Psalm*. l. 12, 13.

1. Chains were used to hold one captive; and such Paul did wear at Rome; but he calls them his Bands in Christ.

Chains sometimes signify great Afflictions, which God lays on us for our Sins, *Psalms* cvii. 9, 10, 11. *Lamentations*. i. 14. chap. iii. 7.

3. Chains also may be more mystically understood, as of those Obligations which the Love of God lays upon us, to do and suffer for him, *Acts* xx. 22.

4. Chains do sometimes signify Beauty and comely Ornaments; *Thy Neck*, saith Christ to his Spouse, *is comely with Chains of Gold*: And again, *I put Bracelets upon thy Hands, and a Chain about thy Neck*, *Song* i. 10. *Ezekiel*. xvi. 8, 9, 10, 11. *Proverbs*. i. 9.

5. Chains also do sometimes denote Greatness and a high Honour, such as Daniel had when the King made him the third Ruler in the Kingdom, *Daniel*. v. 7, 16, 19.

Now all these are Temple-chains, and are put upon us for Good, some to prevent our Ruin, some to dispose

Solomon's Temple Spiritualized. 6.

dispose our Minds the better, and some to dignify and make us noble. *Temple-chains* are brave *Chains*. None but *Temple-worshippers* must wear *Temple-chains*.

C H A P. XXXII.

Of the Garnish of the Temple with Precious Stones.

AND be garnished the House with Precious Stones for Beauty, 2 Chron. iii. 6, 7.

1. This is another Ornament to the Temple of the Lord; wherefore, as he saith, it was garnished with them for Beauty. The Line saith, garnished, the Margin saith, covered.

2. Wherefore I think they were fixed as Stars, or as the Stars in the Firmament, so they were set in the Ceiling of the House, as in the Heaven of the holy Temple.

3. And thus fixed, they do the more aptly tell us of what they were a Figure, namely, of the ministerial Gifts and Offices in the Church. For Ministers, as to their Gifts and Office, are called Stars of God, and are said to be in the Hand of Christ, Rev. i. 20.

4. Wherefore, as the Stars glitter and twinkle in the Firmament of Heaven, so do true Ministers in the Firmament of his Church, 1 Chron. xxi. 2. Job v. 35. Dan. xii. 3.

5. So that it is said again, these Gifts come down from above, as signifying, they distil their Dew from above. And hence again, the Ministers are said to be set over us in the Lord, as placed in the Firmament of his Heaven, to give a Light upon his Earth. There is Gold, and a Multitude of Rubies, but the Lips of Knowledge are a precious Jewel, Prov. xx. 15.

Verily it is enough to make a Man in this House look always upward, since the Ceiling above Head doth thus glitter with precious Stones.

Precious Stones, all manner of precious Stones, Stones of all Colours: For there are divers Gifts, Differences of Administrations, and Diversities of Operations: But it is the same God which worketh all in all, 1 Cor. xii. 4, 5, 6.

62 Solomon's Temple Spiritualized.

Thus had the Cieling of this House a Pearl here, and there a Diamond; here a Jasper, and there a Sapphire; here a Sardius, and there a Jacinth; here a Sardonix, and there an Amethyst: *For to one is given by the Spirit, the Word of Wisdom; to another, the Word of Knowledge; to one, the Gift of Healing; to another, Faith; to this Man, to work Miracles; to that, a Spirit of Prophecy; to another, the discerning of Spirits; to another, divers kinds of Tongues,* 1 Cor. xii. 8, 9, 10, 11.

He also overlaid the House, Beams, Posts, Walls, Doors, &c. and all with Gold. O what a beautiful House the Temple was! how full of Glory was it. And yet all was but a Shadow, a Shadow of Things to come, and which was to be answered in the Church of the living God, the Pillar and Ground of Truth by better Things than these.

C H A P. XXXIII.

Of the Windows of the Temple.

AND for the House he made Windows of narrow Lights, 1 Kings iv. 4. There were Windows for this House, Windows for the Chambers, and Windows round about, Ezek. iv. 16, 22, 23, 24, 25, 29, 33, 36.

These Windows were of several Sizes, but all narrow without, but wider within; they also were finely wrought, and beautified with goodly Stones, Isa. liv. 9.

1. Windows, as they are to an House an Ornament, so also to it they are a Benefit. *Truly the Light is good, and a pleasant Thing it is for the Eye to behold the Sun.* Eccles. xi. 7. The Window is that which Christ looks forth at, the Window is that which the Sun looks in at, Song ii. 9.

2. By the Light which shines in at the Window, we also see to make and keep the House clean, and all to do what Business is necessary there to be done. *thy Light we see Light, Light to do our Duty, and that both to God and Man.*

3. These Windows therefore were Figures of the written Word, by and through which Christ shews himself to his, and by which we also apprehend him. And hence the Word of God is compared to a Glass, through which the Light doth come, and by which we see not only the Beams of the Sun, but our own Smutches also, *2 Chron. iii. 18. James i. 23, 24, 25.*

4. The Lights indeed were narrow, wherefore we see also through their Anti-type but darkly and imperfectly. *Now we see through a Glass darkly, or as in a Riddle; now we know but in part, 1 Cor. xiii. 12.*

5. Their Windows and their Light are but of little Service to those that are without. The World sees but little of the Beauty of the Church by the Light of the written Word, tho' the Church by that Light, can see the dismal State of the World, and also how to avoid it.

C H A P. XXXIV.

Of the Chambers of the Temple.

IN the Temple Solomon made Chambers, *1 Kings vi. 5.*

1. The Chambers were of several Sizes; some little, some large; some higher, some lower; some more inward, and some outward.

2. These Chambers were for several Services; some were for Rest, some to hide in, some to lay up Treasure in, and some for Solace and Delight, *2 Chron. iii. 9. Ezek. xl. 7. chap. xli. 5, 9, 44. 2 Chron. xxxi. 11, 12. 2 Kings xi. 1, 2, 3. Ezra viii. 29.*

1. They were for Resting-places. Here the Priests and Porters were wont to lodge.

2. They were for Hiding-places. Here *Jehoshaphat* hid *Joash* from *Ataliah* the Term of six Years.

3. They were also to lay the Temple Treasure, or Dedicated Things in, that they may be safely kept there for the Worshippers.

4. And some of them were for Solace and Delight; and I must add, some for durable Habitation. Wherefore, in some of them some dwelt always; yea, their Names dwelt there when they were dead.

64 Solomon's Temple Spiritualised.

1. Those of them which were for Rest, were Types of that Rest which by Faith we have in the Son of God, *Mat. xi.* and of that eternal Rest which we shall have in Heaven by Him, *Heb. iv. 3.*

2. Those Chambers which were for Hiding and Security, were Types of that Safety which we have in Christ from the Rage of the World, *Isa. xvi. 20.*

3. Those Chambers which were for the Reception of the Treasures, and Dedicated Things, were Types of Christ, as He is the common Storehouse of Believers: For it pleased the Father, that in Him should all Fulness dwell, and of his Fulness we all receive, and Grace for Grace, *John i. 16. Col. i. 19.*

4. Those Chambers that were for Solace and Delight, were Types of those Retreatments and secret Meetings of Christ with the Soul, where he gives it his Embraces, and delights her with his Bosom and ravishing Delights. He brought me, said she, into his Chambers, into the Chamber of her which conceived me, and there he gave her his Love, *Song i. 4. chap. iii. 4.*

5. The Chambers which were for durable Dwelling-places, were Types of those eternal Dwelling-places which are in the Heavens, prepared of Christ and the Father for them that shall be saved, *John xiv. 2, 3, 4. 2 Cor. v. 1, 2, 3, 4.*

This it is to dwell on high, and to be safe from Fear of Evil. Here therefore, you see, are Chambers for Rest, Chambers for Safety, Chambers for Treasure, Chambers for Solace, and Chambers for durab'e Habitations. O the Rest and Peace that the Chambers of God's high House will yield to its Inhabitants in another World! Here they will rest from their Labours, rest upon their Beds, rest with God, rest from Sin, Temptation, and all Sorrow, *Rev. xiv. 13. Isa. lvii. 1, 2. 2 Thess. i. 7.*

God therefore then shall wipe all Tears from our Eyes, even when he comes out of his Chambers, as a Bridegroom, to fetch his Bride, his Wife, unto him thither, to the End they may have eternal Solace together.

Solomon's Temple Spiritualized. 65

O these are far better than the Chambers of the South!

CHAP. XXXV.

Of the Stairs by which they went up into the Chambers of the Temple.

TH E R E were Stairs by which Men went up into these Chambers of the Temple, and they were but one Pair, and they went from below to the first, and so to the middle, and thence to the highest Chambers in the Temple, 1 Kings vi. 8. Ezek. xli. 7.

1. These Stairs were winding, so that they turned about that did go up them. So then he that assayed to go into those Chambers, must turn with the Stairs, or he could not go up, no, not into the lowest Chambers.

2. These Stairs therefore were a Type of a two-fold Repentance: That by which we turn from Nature to Grace, and by which we turn from the Imperfections which attend a State of Grace to Glory. Hence, true Repentance, or the right going up these turning Stairs, is called Repentance to Salvation; for true Repentance stoppeth not at the Reception of Grace, for that is but a going up these Stairs to the middle Chambers, 2 Cor. vii. 10.

Thus, therefore the Soul, as it goes up these Stairs, turns and turns, till it enters the Doors of the highest Chambers.

It groans, tho' in a State of Grace, because that is not the State of Glory. I count then, that from the first to the middle Chambers, may be a Type of turning from Nature to Grace: But from the middle to the highest, these Stairs may signify a turning still from the Imperfections and Temptations that attend a State of Grace to that of Immortality and Glory, 2 Cor. v. 1—9.

For, as there are turning Stairs from the lowest to the middle Chambers, so the Stairs from thence still turn, and so will do till you come to the highest Chambers.

66 Solomon's Temple Spiritualized.

Chambers. I do not say, that they that have received Grace, do repent they received Grace; but, I say they that have received Grace, are yet sorry that Grace is not consummate in Glory. And hence they are going up thither still by these turning Stairs; yet they cannot rest below as they would, till they ascend to the highest Chambers. O wretched Man that art / and in this we groan earnestly, is the Language of gracious Souls, 2 Cor. i. 2, 3.

True, every one doth not thus that comes into the Temple of God; many rest below stairs, they like not to go turning upward. Nor do I believe, that they that bid fair for ascending to the middle Chamber get up to the highest Stories, to his Stories in the Heavens. Many in Churches, who seem to be turned from Nature to Grace, have not the Grace to go turning still, but rest in that shew of Things, and die below a Share in the highest Chambers.

All these Things are true in the Anti-type, and, I think, prefigured by these turning Stairs, to the Chambers of the Temple. But this turning, and standing still, displeases some much; they say, it makes them giddy. But I say, there is no Way like this, to make a Man stand steady, steadfast in the Faith, and with Boldness in the Day of Judgment: For he that has this in his Heart, I went up by the turning Stairs, and I came to the highest Chambers. A straight Pair of Stairs are like that Ladder by which Men ascend to the Gallows; they are the turning over that lead to the Heavenly Mansion-house: Look therefore, ye that come into the Temple of God to worship, do you stay not at the Foot of these turning Stairs. Do go up thence, yes, up them, and up them, and up them, till you come to the View of the Heavenly City, yes, till you are possessed of the highest Chambers. How many Times has God, by the Scripture, called upon you to turn, and told you, you must turn to die; and now here he has added to his Call a Figure by placing a Pair of turning Stairs in his Temple.

convict your very Senses, that you must turn, if you mean to go up into his holy Chambers, and so into his eternal Mansion-house. And look that you turn to Purpose; for every turning will not serve. Some turn but not to the Most High, and so turn to no Purpose.

C H A P. XXXVI.

Of the Molten-Sea that was in the Temple.

TH E R E was also a Molten-Sea in the Temple, it was made of Brass, and contained Three Thousand Baths, 2 Chron. 4. 2. to 3.

This Sea was for the Priests to wash in, when they came into the Temple to accomplish the Service of God, to wash their Hands and Feet at, that they might not, when they came thither, die for their unpreparedness. The Laver also which was in the Wilderness, was of the same Use there, Exod. xxviii.

It was, as may be supposed, called a Sea, for that it was large to contain, and a Sea of Brass, for that it was made thereof. It is called in the Revelations, a Sea of Glass, alluding to that in the Wilderness, which was made of the brazen Looking-glass of the Women that came to worship at the Door of the Tabernacle, Rev. iv. 6. xv. 2. Exod. xxviii. 9.

It was also said to be molten, because it was made of that Fashion by Fire, and its Anti-type, therefore said to be a Sea of Glass mingled with Fire, Rev. xv. 2.

This Sea was a Figure of the Word of the Gospel, in the cleansing Virtue of it; which Virtue then has when mingled with the Fire of the Holy Ghost. And so this Christ alludes, when he saith, *Now ye are clean through the Word which I have spoken unto you,* John xv. 3.

It was a Figure of the Word, without Mixture of Mens Intension. Hence it is called pure Water, *having your Bodies washed with pure Water*: And again, *He sanctifies and cleanseth his Church with the washing of Water by the Word*, Eph. v. 26. Tit. iii. 5.

68 Solomon's Temple Spiritualized.

All these Places are an Allusion to the Molten Sea at which of old they washed when they went into the Temple to worship. Therefore, saith he, *being washed, let us draw near unto God*, Heb. x. 22.

3. This Sea, from Brim to Brim, was compassed Ten Cubits, perhaps to shew there is as much in the Word of the Gospel to save, as there is in the Law Words to condemn.

4. From under this Sea round about, appeared an Oxen, *Ten in a Cubit did compass it round about*, Chron. iv. 3. Understand by these Oxen, Ministers for to them they are compared in 1 Cor. ix. 9. At whence we are taught whence true Ministers come, wit, from under the Power of the Gospel; for the Sea breeds Gospel-ministers, as the Waters breed Fish.

5. It is also said in the Text: that these Oxen were cast, when the Sea was cast: insinuating, That when God ordained a Word of Grace to save us, he also by his Decree provided Ministers to preach it to us that End. Paul tells us, that he was made a Minister of the Gospel, according to God's eternal Purpose which he purposed in Christ Jesus our Lord, Eph. i. 10, 11. Col. i. 25.

6. This Sea is said to have a Brim, like the Brim of a Cup, to invite as well to drink of its Grace, as wash in its Water: For the Word and Spirit, which ministr, has not only a cleansing, but a saving Quality in it, 1 Chron. iv. 1, to 5. 1 Cor. xii. 1, 2.

7. This Brim was wrought with Lillies, or like a Lilly-flower, to shew how they should grow and flourish, and with what beautiful Robes they should be attired, who were washed, and did drink of this holy Water; yea, that God would take Care of them, as he also did of the Lillies, and would not so believe upon them what was necessary for the Body as well as for the Soul, Matt. iv. 28, 29, 30, 32, 33.

C H A P. XXXVII.

Upon what the Molten Sea stood in the Temple.

[HIS Molten Sea stood upon the Backs of Twelve brazen Bulls or Oxen, 2 Chron. iv. 4. These Oxen, as they thus stood, looked Three towards the North, Three towards the West, Three towards the East, and Three towards the South.

3. These Twelve Oxen were Types of the Twelve Apostles of the Lamb, who, as these Beasts stood looking into the Four Corners of the Earth, were bid to Preach the Gospel in all the World.

4. They were compared to Oxen, because they were clean, for the Ox was a clean Beast. Hence the Apostles are called Holy. They were compared to oxen, because the Ox is strong, and they also were mighty in the Word, Prov. xiv. 4. 2 Cor. xii. 12.

5. The Ox will not lose what he has got by Drawing; He will not let the Wheels go back: So the Apostles were set to defend, and not let that Doctrine be black, which they had preached to others: Nor did they; they delivered it pure to us.

6. One of the Cherubs, of which you read in the Vision, had a Face like an Ox, to shew that the Apostles, these Men of the first Order, are most like the Angels of God, Ezek. i. 10.

7. In that they stood with their Faces every way, it was, as I said, to shew how the Apostles should carry the Gospel into all the World, Matt. xxviii. 19. Mark xvi.

8. And observe, just as these Oxen were placed, looking in the Temple every way, even so stand open the Gates of the New Jerusalem, to receive those that by their Doctrine should be brought into it. And they all come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God, Rev. xxi. 13, 14. Luke xiii. 29.

9. These Oxen bear the Molten Sea upon their backs, to shew, that they should be the Foundation

Workmen

90 Solomon's Temple Spiritualized.

Workmen of the Gospel, and that it ought not to be removed, as was the Molten Sea of old, from that Basis to another.

10. It is also said concerning these Oxen that thus did bear this Molten Sea, that all their hinder Parts were inwards, that is, covered by that Sea that was set upon their Backs. Their hinder Parts, or, as the Apostle has it, our uncomely Parts, 1 Cor. xii. 23, 24.

11. And indeed it becomes a Gospel-minister to have his uncomely Parts covered with that Grace which by the Gospel he Preacheth unto others. As Paul exhorts Timothy, to take heed unto himself, and to his Doctrine, 1 Tim. iv. 6.

12. But, alas! there are too too many, who, can they but have their Heads covered with a few Gospel-Notions, care not tho' their hinder Parts are seen of all the World. But such are false Ministers, the Prophet calls them the Tail. *The Prophet that speaketh Lies, either by Word, or with his Feet, he is the Tail,* Isaiah ix. 15. Prov. vi. 12, 13.

13. But what a Shame is it to hide his Head under this Molten Sea, while his hinder Parts hang out. Such an one is none of Christ's Oxen, for they, with Honour to their Master, shew their Heads before all the World, for that their hinder Parts are inward, covered.

14. Look to thy hinder Parts, Minister; lest while thy Mouth doth Preach the Gospel, thy Nakedness and Shame be seen of those which hear thee.

For they that do not observe to learn this Lesson themselves, will not teach others to believe the Word, nor to live a holy Life; they will learn them to shew their Shame, instead of learning to be holy.

C H A P. XXXVIII.

Of the Lavers of the Temple.

BESIDES this Molten Sea, there were Ten Lavers in the Temple, Five of which were put on the right side, and Five also on the left, 2 Chron. iv. 6.

1. Of their Fashion and their Furniture you may see, 1 Kings vii. These Lavers, as the Molten Sea, were Vessels which contained Water, but they were not of the same Use with it. True, they were both to wash in; the Sea to wash the Worshippers, but the Lavers to wash the Sacrifices. *He made the Ten Lavers wash in them such Things as they offered for Burnt-offering, but the Sea was for the Priest to wash in,* Chron. iv. 6.

2. The Burnt-offering was a Type of the Body of Christ, which he once offered for our Sins, and the Altar on which the Sacrifice was burned, a Type of the Law which seized on Christ, when he gave himself a Ransom for us. *For therefore, that the Law was called the Burnt-offering, because the burning upon the Altar,* Lev. vi. 8.

But what then must we understand by these Lavers, and by this Sacrifice being washed in them, in order to its being burned upon the Altar?

I answer, Verily, I think that the Ten Lavers were a Figure of the Ten Commandments; in the Purity and Perfection of Christ's Obedience, to which he became capable of being made a Burnt-offering, acceptable to God for the Sins of his People. Christ was under the Law, and all his Acts of Obedience to God for us were legal; and his living thus a perfect Life, was his washing his Offering in these Ten Lavers, in order to his presenting it upon the Altar for our Sins. The Lavers went upon Wheels, to signify walking Feet; and Christ walked in the Law, so became a clean Offering to God for us. The Wheels were of the very same as were the Lavers; shewing that Christ's Obedience to the Law, was of the same, as to Length and Breadth, with its Commands and Demands to their utmost Tittle and Extent.

Inwards and Legs of the Burnt-offering was to be washed in these Lavers, Lev. i. 9, 13. 2 Chron. to show that Christ should be pure and clean in Heart and Life.

We

72 Solomon's Temple Spiritualized.

We know that Obedience, whether Christ's or ours, is called a walking in the Way, typified by the Lavers walking upon their Wheels. But I mean not by Christ his washing of his Offering, that he had any Filthiness cleaving to his Nature or Obedience: Yet this I say, that so far as our Guilt laid upon Him could impede, so far He wiped it off by washing in these Lavers. For his Offering was to be without Blemish, and without Spot to God. Hence it is said, he sanctified himself in order to his Suffering; *and being made perfect, he became the Author of eternal Salvation to all them that obey him, John xvii. 19. Heb. v. 6, 10.*

For, albeit he came holy into the World, yet that Holiness was but preparatory to that by which he sanctified himself, in order to his suffering for Sin: That then which was his immediate Preparation for his Suffering, was his Obedience to the Law, his washing in these Lavers. He then first yielded complete Obedience to the Law, on our Behalf; and then, as so qualified, offered his washed Sacrifice for our Sin, without Spot, to God.

Thus therefore he was our Burnt-offering, washed in the Ten Lavers, that he might, according to Law, be accepted of the Lord.

And he set Five of the Laverson the right-side of the House, and Five of them on the Left. Thus were the Ten divided, as the Tables of the Law, one shewing our Duty towards God, the other our Duty towards our Neighbour; in both which the Burnt-offering was washed, that it might be clean in both respects.

They might also be thus placed, the better to put the People in mind of the Necessity of the Sanctification of Christ, according to the Law, in order to his offering of himself, an Offering to God for us.

C H A P. XXXIX.

Of the Tables of the Temple.

HE made also Ten Tables, and placed them in the Temple, Five on the Right-hand, and Five on the Left, 2 Chron. iv. 8.

Solomon's Temple spiritualized 73

Some, if not all of these Tables, so far as I can see, were they on which the Burnt offering was to be cut in Pieces, in order to its burning.

Those Tables were made of Stone, of hewn Stone, on which the Work was done, *Ezek. xl. 40; to 44.*

Now, since the Burnt-offering was a Figure of the Body of Christ, the Tables on which this Sacrifice was slain, must needs, I think, be a Type of the Heart, the stony Heart of the *Jews*. For had they not had Hearts as hard as Adamant, they could not have done that Thing.

Upon these Tables therefore, was the Death of Christ contrived, and this horrid Murder acted, even upon those Tables of Stone.

In that they are called Tables of hewn Stone, it may be to shew, that all this Cruelty was acted under smooth Pretences, for hewn Stones are smooth. The Tables were finely wrought with Tools, even as the Hearts of the *Jews* were with Hypocrisy: But alas! they were Stone still, that is, hard and cruel, else they could not have been an Anvil for Satan to forge such horrid Barbarism upon. The Tables were in Number the same with the *Levers*, and were set by them, to shew what are the Fruits of being devoted to the Law, as the *Jews* were, in Opposition to Christ and his holy Gospel: There flows nothing but Hardness and a stony Heart from thence. This was shewn in its first Writing; it was writ on Tables of Stone, Figures of the Heart of Man; and on the same Tables of Hearts, was the Death of Jesus Christ compassed.

One would think, that the Meekness, Gentleness, or good Deeds of Jesus Christ, might have procured in them some Relentings. When they were about to take away his Life; but alas! their Hearts were Tables of Stone! What Feeling or Compassion can a Stone be sensible of? Here were stony Hearts, stony Thoughts, stony Counsels, stony Contrivances, a stony Law, and stony Hands: And what could be expected hence, but barbarous Cruelty indeed? *If I ask you,*

D

74 Solomon's Temple Spiritualized.

said Christ, *you will not answer me, neither will you let me go*, Luke xxii. 68.

In that the stony Tables were placed about the Temple, it supposeth that they were Temple-men, Priests, Scribes, Rulers, Lawyers, &c. that were to be the chief in whose Hearts this Murder was to be designed and by them enacted to their own Damnation, without Repentance.

C H A P. XL.

● *Of the Instruments wherewith this Sacrifice was slain and of the Four Tables they were laid on in the Temple.*

THE Instruments that were laid upon the Tables in the Temple, were not Instruments of Musick but those with which the Burnt-offerings were slain.

And the Four Tables were of beaven Stone for the Burnt-offering; whercon they also laid the Instrument wherewith they slew the Burnt-offering and the Sacrifice, Ezek. xl. 42, 43.

1. Here we are to take Notice, that the Tables are the same, and some of them of which we spake before. That the Instruments with which they slew the Sacrifice, was laid upon these Tables.

The Instruments with which they slew the Sacrifice what were they but a bloody Axe, bloody Knife, bloody Hooks, and bloody Hands? For those we need no Proof, Matter of Fact declares it.

But what were those Instruments a Type of?

Answer. Doubtless they were a Type of our Sins. They were the bloody Axe, the Knife, and bloody Hands, that shed his precious Blood. They were the meritorious ones, without which he could not have died. When I say ours, I mean the Sins of the World. Tho' then the Hearts of the Jews were the immediate Contrivers, yet they were our Sins that were the bloody Tools or Instruments which slew the Son of God.

He was wounded for our Transgressions, he died for our Sins, Isaiah liii. 1 Cor. xv. Gal. i.

Oh! the Instruments of us Churls, by which the

Solomon's Temple Spiritualized. 75

Nor Man was taken from off the Earth, *Iſa.* xxxii.

Prov. xxx. 14.

The Whip, the Buffetings, the Crown of Thorns, the Nails, the Cross, the Spear with the Vinegar and all, were all nothing in comparison of our Sins. *For the Transgressions of my People was he stricken,* *Isa.* liii. Nor were the Flouts, Taunts, Mocks, Jests, Derisions, &c. with which they followed him from the Garden to the Cross, such cruel Instruments as these. They were our Sins then, our cursed Sins, with, and for the Sake of which, the Lord Jesus became a bloody Sacrifice..

But why must the Instruments be laid upon the Tables?

1. Take the Tables for the Hearts of the Murderers, and the Instruments for their Sins; and what Place more fit for such Instruments to be laid upon? It is God's Command, that these Things should be laid to Heart, and he complains of those that do not do it, *Ezekiel* xlii. 25. chap. lvii 1-1.

Nor are Men ever like to come to good, until those Instruments with which the Son of God was slain, indeed be laid to Heart. And they were eminently laid to Heart, even by them, soon after; the Effect of which was, the Conversion of Thousands of them, *Acts* ii. 36. 37.

Wherefore, when it says, those Instruments must be laid upon the stony Tables, he insinuates, that God would take a Time to charge the Murder of his Son upon the Consciences of them that did that Murder, either to their Conversion or Condemnation. And is it not Reason, that they who did this horrid Villainy, should have their Doings laid before their Faces, upon the Tables of their Heart, *that they may look upon him whom they have pierced, and mourn,* *Lamentations* xii. 10. *Rev.* i. 7.

4. But these Instruments were laid but upon some of the Tables, and not upon all the Ten, to shew, that not all, but some of those so horrid, should find Mercy of the Lord..

76 Solomon's Temple Spiritualized.

5. But we must not confine those Tables only to the Hearts of the bloody *Jews*; they were our Sins for the which he died: Wherefore the Instruments should be laid upon our Tables too; and the Lord lay them there for good, that we also may see our horrible Doings, and come bending to him for Forgiveness.

6. These Instruments thus lying on the Tables of the Temple, became a continual Motive to God's People to Repentance; for so oft as they saw those bloody and cruel Instruments, they were put in mind, how their Sins should be the Cause of the Death of Christ.

7. It would be well also, if these Instruments were at all Times laid upon our Tables, for our more humbling for our Sins in every Thing we do, especially upon the Lord's Table, when we come to eat and drink before him. I am sure, the Lord Jesus is more than inimate, that he expects that we should do so; where he saith, *When ye eat that Bread, and drink that Cup, do this in Remembrance of Me; in Remembrance that I died for your Sins, and consequently, that they were the meritorious Cause of the shedding of Blood.* To conclude: Let all Men remember, that those cruel Instruments are laid upon the Tables of their Hearts, whether they see them or not. *The Book of Judah is written with a Pen of Iron, and with the Point of a Diamond, upon the Tables of their Hearts.* Jer. xvii. 1.

A Pen of Iron will make Letters upon a Table made of Stone; and the Point of a Diamond will make Letters upon Glass. Wherefore in this Saying God informs us, That if we shall forbear to read the Lines to our Conversion, God will one Day lay them against us to our Condemnation.

C H A P. XLI.

Of the Candlesticks of the Temple.

AND he made Ten Candlesticks of Gold, according to the Form, and he set them in the Temple, five on the Right-hand, and Five on the Left, 2 Chron. i.

1. Those Candlesticks were made of Gold, to shew the Worth and Value of them.

2. They were made after the Form; or exact, according to Rule, like those that were made in the Tabernacle, or according to the Pattern which David gave to Solomon to make them by: Observe, There was great Exactness in those, and need there was of this Hint that Men might see, that every Thing will not pass for a right ordered Candlestick with God, Exod. xxv. 31, 36. 1 Chron. xxviii. 15, 16.

Those Candlesticks are said sometimes to be Ten, sometimes seven, and sometimes One. Ten here; seven. Rev. i. and One in Zech. iv. Ten is a Note of Multitude, and Seven a Note of Perfection, and One a Note of Unity.

Now, as the precious Stones with which the House was garnished, were a Type of Ministerial Gifts; so these Candlesticks were a Type of those that were to be the Churches of the New Testament. Wherefore he says, *The Candlesticks which thou sawest are the seven Churches*, Rev. i. 12, 13, 20.

1. The Candlesticks were here in Number Ten, to shew that Christ under the New Testament would have many Gospel Churches. *And I, if I be lifted up from the Earth*, saith he, *will draw all Men unto me; that I may have Abundance: For the Children of the desolate, that say, There shall be no Lord for us, shall be many more than they of the Jews were*, John xii. 32. Gal. iv. 27.

2. In that the Candlesticks were set by the Lavers and stony Table; it might be to shew us, that Christ's Churches should be much in considering, that Christ, tho' he was righteous, yet died for our Sins; tho' his life was according to the holy Law, yet our stony hearts caused him to die. Yea, and that the Candlesticks are placed there, it is to shew us also, that we should be much in looking on the Sins by which we caused him to die, for the Candlesticks were set by those Tables whereon they laid the Instruments with which they slew the Sacrifice.

3. These Candlesticks being made according to Form, seem not only to be exact as to Fashion. & also as to Work. For that in *Exodus*, with its Furniture, was made precisely of one Talent of Gold; perhaps to shew, that Christ's true Spouse is not to be Grain more, nor a Dram less, but just the Number God's Elect. This is Christ's Compleatness, his Fulness one more, one less would make his Body a Monster.

4. The Candlesticks were to hold the Lights, and to shew it to all the House, and the Church is to let her Light so shine, that they without may see the Light. *Matt. v. 15, 16. Luke viii. 16. xi. 33. xii. 35.*

5. To this End the Candlesticks were supplied with Oil olive, a Type of the Supply the Church had that her Light may shine, even of the Spirit of Grace.

C H A P. XLII.

Of the Lamps belonging to the Candlesticks of the Temple

TO these Candlesticks belonged several Lamps with their Flowers, and their Knops, 2 *Chron. iv. 21.*

1. These Lamps were Types of that Profession that the Members of the Church do make of Christ, whether such Members have saving Grace or not, *Matt. xxv. 1, to 7.*

2. These Lamps were beautified with Knops and Flowers, to shew how comely and beautiful that Professor is, that adorns his Profession with a suitable Life and Conversation.

3. We read that the Candlestick in *Zecharias* had seven Lamps belonging to it, and a Bowl of golden Oil on the Top, and that by golden Pipes, this golden Oil emptied itself into the Lamps, and all, doubtless that the Lamps might shine, *Zech. iv.*

4. Christ therefore, who is the High-priest, and to whom it belongs to dress the Lamps, doth dress them accordingly. But now there are Lamp-carriers of two Sorts, such as have only Oil in their Lamps, and such as have Oil in their Lamps and Vessels too, and

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both these belong to the Church, and in both these Christ will be glorified. And they should have their proper Places at last. They that have the Oil of Grace in their Hearts, as well as a Profession of Christ in their Hands, they shall go in with him to the Wedding, but they who only make a Profession, and have not Oil in their Vessels, will surely miscarry at last, *Matt. xxv.*

5. Wherefore, O thou Professor! thou Lamp-carrier! have a Care and look to thyself; content not thyself with that only that will maintain thee in a Profession, for that may be done without saving-Grace. But I advise thee to go to Aaron, to Christ, the Trimmer of our Lamps, and beg thy Vessel full of Oil of him (that is Grace) for the seasoning of thy Heart, that thou mayst have wherewith, not only to bear thee up now, but at the Day of the Bridegroom's coming, when many a Lamp will go out, and many a Professor will be left in the Dark, for that will to such be a woful Day, *Lev. xxiv. 2. Matt. xxv.*

Some there are, that are neither for Lamps nor Oil for themselves, neither are they pleased if they think they see it in others. But they that have Lamps, and they that have none, and they which would blow out other Folks Light, must shortly appear to give an Account of all their Doings to God. And then they shall see what it is to have Oil in their Vessels and Lamps; and what it is to be without it in their Vessels, tho' it is in their Lamps; and what a dismal Thing it is to be a Malignant to either; but at present let this suffice.

C H A P. XLIII.

Of the Shew-bread on the Golden Table in the Temple.

THERE was also Shew-bread set upon a golden Table in the Temple, 1 Kings vii. 48. *The Shew-bread consisted of Twelve Cakes made of fine Flour, Two tenth Deals was to go to one Cake, and they were to be set in Order in two Rows upon the pure Table, Levit. xxiv. 5, 6, 7.*

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1. These

1. These Twelve Loaves, to me, do seem to be a Type of the Twelve Tribes under the Law, and of the Children of God under the Gospel, as they present themselves before God, in and by his Ordinances, through Christ. Hence the Apostle says, *For we being many, are one Bread, &c.* 1 Cor. x. 17. For so were the Twelve Cakes, tho' Twelve, and so are the Gospel Saints, tho' many. *For we being many are one Body in Christ,* Rom. xii. 5.

2. But they were a Type of the True Church, not of the False. For Ephraim, who was the Head of the Ten Tribes in their Apostacy, is rejected, as a Cake not turned. Indeed he is called a Cake, as a False Church may be called a Church; but he is called a Cake not turned, as a False Church is not prepared for God, nor fit to be set on the golden Table before him, *Hosea vii. 8.*

3. These Cakes or Shew-bread, was to have Frankincense strewed upon them, as they stood upon the Golden Table, which was a Type of the sweet Perfumes of the Sanctifications of the Holy Ghost. To which I think Paul alludes, when he says, *The offering up of the Gentiles is acceptable to God, being sanctified by the Holy Ghost,* Rom. xv. 16.

4. They were to be set upon the Pure Table, new, and hot; to shew that God delighteth in the Company of new and warm Believers. *I remember thee, the Kindness of thy Youth: When Israel was a Child I loved him.* Men, at first Conversion, are like to a Cake well baked, and new taken from the Oven; they are warm, and cast forth a very fragrant Scent, especially when, as warm sweet Incense is strewed upon them, *Jer. ii. Hos. xi.*

5. When the Shew-bread was old and stale, it was to be taken away, and new and warm put in its place, to shew that God has but little Delight in the Service of his own People, when their Duties grow stale and mouldy. Therefore he removed his old, stale, mouldy Church of the Jews from before him, and set in their

room upon the Golden Table, the warm Church of the Gentiles.

6. The shew-bread by an often remove, and renewing, was continually to stand before the Lord in his House, to shew us, that always, as long as Ordinances shall be of use, God will have a new, warm, and sanctified People to worship him.

7. Aaron and his Sons were to eat the old Shew-bread, to shew, that when Saints have lived in the World, as long as living is good for them, and when they can do no more service for God in the World, they shall yet be accepted of Jesus Christ, and that it shall be as Meat and Drink to him, to save them from all their Unworthinesses.

8. The new Shew-bread was to be set even on the Sabbath before the Lord. To shew with what Warmth of Love and Affections God's Servants should approach his Presence upon his Holy Day.

C H A P. XLIV.

Of the Snuffers belonging to the Candlesticks and Lamps of the Temple.

AS there were Candlesticks and Lamps, so there were Snuffers also prepared for these in the Temple of the Lord. And the Snuffers were Snuffers of Gold, 1 Kings vi. 50.

1. Snuffers: The Use of Snuffers is to trim the Lamps and Candles, that their Lights may shine the brighter.

2. Snuffers, you know, are biting, pinching Things, but use them well, and they will prove not only beneficial to those within the House, but profitable to the Lights.

Snuffers, you may say, Of what were they a Type?

Answer. If our Snuffs are our Superfluities of Naughtiness; our Snuffers, then are those righteous Reproofs, Rebukes, and Admonitions, which Christ has ordained to be in his House for good; or, as the Apostle hath it, for our Edification; and perhaps,

82 Solomon's Temple Spiritualized.

Paul alludes to these, when he bids *Titus* to rebuke the *Cretians* sharply, that they might be found in the Faith, *Tit. i. 12, 13.*

As who should say, They must use the Snuffers of the *Temple* to trim their Lights withal, if they burn not well. These Snuffers therefore are of great Use in the *Temple* of God; only, as I said, they must be used wisely. It is not for every Fool to handle Snuffers, at, or about the Candles, lest perhaps, instead of mending the Light, they put the Candle out. And therefore *Paul* bids them that are spiritual do it, *Gal. vi. 1.* My Reason tells me, that if I use these Snuffers as I should, I must not only endeavour to take the superfluous Snuff away, but so to do it, that the Light thereby be amended; which then is done, if, as the Apostle saith, *I use Sharpness to Edification, and not for Destruction, 1 Cor. v. 4, 5. 2 Cor. xiii. 10.*

Are not the Seven Churches in *Asia* called by the Name of Candlesticks? And why Candlesticks, if they were not to hold the Candles? and Candles must have Snuffers, therewith to trim the Lights. And Christ, who is our true *Aaron*, in those Rebuke which he gave those Churches, alluding to these Snuffers, did it, that their Light might shine the brighter, *Rev. ii. and iii. Chapters.*

Wherefore as he used them, he did it still with Caution to their Light, that it might not be impaired. For as he still thus trimmed these Lamps, he yet encouraged what he saw would shine, if helped. He only nipped the Snuff away.

Thus therefore he came to them with these Snuffers in his Hand, and trimmed their Lamps and Candlesticks, *Rev. ii. 4, 20. chap. iii. 2, 15.*

This should teach Ministers, to whom it belongs, under Christ, to use these Snuffers well. Strike at the Snuff, not at the Light, in all your Rebukes and Admonitions: Snuff not your Lamps of a private Revenge, but of a Design to nourish Grace and Gifts in Churches. Thus our Lord himself says he did, in

his using of these Snuffers about these Candlesticks, *As many, said he, as I love, I rebuke and chasten; be zealous therefore, and repent,* Rev. iii. 19.

To conclude: Watchmen, watch, and let not your Snuffs be too long, nor pull them off with your Fingers or carnal Reasonings, but with godly Admonitions, &c. Use your Snuffers graciously, curb Vice, nourish Virtue; so ye will use them well, and so your Light will shine to the Glory of God.

C H A P. XLV.

Of the Snuff-dishes that were with the Snuffers in the Temple.

AS there were Snuffers, so there were also Snuff-dishes in the Temple. *And they were also made of Gold,* Exod. xxv. 28. xxxvii. 23. Numb. iv. 9. The Snuff-dishes were those in which the Snuffs were put when snuffed off, and by which they were carried forth of the Temple. They therefore, as the Snuffers are, are of great Use in the Temple of God.

1. By them the Golden Floor of the Temple is kept from being daubed by the Snuffs.

2. By them also the clean Hands of those that worship there, are kept from being defiled.

3. By them also the Stinks of the Snuffs is soonest suppressed in the Temple, and consequently the tender Noses of them that worship there, preserved from being offended.

Snuffs, ye know, are daubing Things, stinking Things, nauseous Things; therefore we must take heed that they touch not this Floor on which we walk, nor defile the Hands which we lift up to God, when we come to worship him: But how must this be done, but as we take them off with the Snuffers, and put them in these Snuff dishes?

Some are for being at the Snuffs with their Fingers, and will also cast them at their Feet, and daub the Floor of God's holy House; but usually such do burn as well as defile themselves. *But is it not a Shame for*

84 Solomon's Temple Spiritualized.

a Man to defile himself with the Vice which he rebuketh in another? Let us then, while we are taking away the Snuffs, of others, hate even the Garment spotted by the Flesh, and labour to carry such Stink with the Snuff-dishes out of the *Temple of God*.

Snuff-dishes, you may say, What are they?

I answer, If Sin are the Snuffs, and Rebukes and Admonitions the Snuffers; then, methinks, Repentance, or in case that be wanting, the Censures of the Church should be the Snuff-dishes.

Hence, Repentance is called a Church-cleansing Grace, and the Censures of the Church, a purging out of the old Leaven, and making it a new Lump, 1 Cor. v. 2 Cor. vii. 11

Ah! were these Snuff-dishes more of use in the Churches, we should not have this Man's Snuff defile that Man's Fingers as it doth. Nor would the *Temple of God* be so bedaubed with these Snuffs, as it is.

Ah! Snuffs pulled off, lie still on the *Temple-floor*, and there sink, and defile both Feet and Fingers, both the Callings and Conversations of *Temple-worshippers*; to the disparaging of Religion, and of making the religious Worship but of low Esteem with Men. And all, I say, for want of the due Use of these Snuffers, and the Snuff-dishes there.

Nay, are not whole Churches now defiled with those very Snuffs that long since were plucked off, and all for want of the Use of these Snuff-dishes, according to the Lord's Commandment. For you must know that Reproofs and Admonitions are but of small Use, where Repentance, or Church censures are not thereto annexed. When Ministers use the Snuffers, the People should use the Snuff-dishes.

Round Reproofs for Sin, when they light upon penitent Hearts, then brave Work is in the Church: Then the Snuff is not only pulled away, but carried out of the *Temple of God* a right, &c.

And now the Worship and Worshippers shine like Gold. As an Ear-ring of Gold, and an Ornament of fine

Solomon's Temple Spiritualized. 85

fine Gold ; so is a wise Reprover upon an obedient Ear,
Prov. xxv. 12.

Ministers, It appertains to you to use the Snuffers, and to teach the People to hold the Snuff-dishes right, *Acts* xx. 20, 21. *1 Tim.* iv. 2. We must often be snuffed with these Snuffers, or our Light will burn but dimly, our Candle will also waste ; Pray, therefore, O Men of God, look diligently to your People, snuff them as you see there is need, but touch not their Snuff with your white Fingers ; a little Smutch on you will be seen a great Way. Remember also that you leave them no where, but with these Snuff-dishes, that the *Temple* may be cleared of them.

Do with the Snuff as the neat Housewife doth with the Toad which she finds in her Garden. She takes the Fork, or a Pair of Tongs, and therewith doth throw it over the Pales. Cast them away, I say, with Fear, Zeal, Care, Revenge, and with great Indignation. And then your Church, your Conversation, your Fingers, and all, will be kept white and clean.

C H A P. XLVI.

Of the Golden Tongs belonging to the Temple.

THERE was also Tongs of Gold used in the *Temple* of old, *1 Kings* vii. 49.

1. These Tongs were used about the Altar, to order the Fire there.

2. They were used too about the Candlesticks, and are therefore called *HIS* Tongs.

3. Perhaps there were Tongs for both these Services, but of that the Word is silent.

But what were they used about the Candlestick to do?

Answer. To take holy Fire from off the Altar to light the Lamps withal. For the Fire of the *Temple* was holy Fire, such as at first was kindled from Heaven, and when kindled, maintained by the Priests ; and of that the Lamps were lighted, *Lev.* ix. 24. *2 Chr.* vii. 1.

Nor was there, upon Pain of Death, any other Fire to be used there, *Lev.* x. 1. These Tongs therefore

86 Solomon's Temple Spiritualized.

were used to take Fire from off the Altar, to light the Lamps and Candlesticks withal. For to trim the Lights, and dress the Lamps, was *Aaron's Work*, Day by Day, *Numb. viii. 3.* *He shall light and order the Lamps upon the pure Candlestick before the Lord, and Aaron did so; he lighted the Seven Lamps thereof, as the Lord commanded Moses.*

What is a Lamp or Candlestick to us, if there be not Light thereon, and how lighted without Fire? And how shall we take up Coals to light the Lamps withal, if we have not Tongs prepared for that Purpose?

With these Tongs Fire also was taken from off the Altar, and put into the Censers to burn sweet Incense with, before the Lord. The Tongs then were of great Use in the *Temple* of the Lord.

But what were the Tongs a Type of?

The Altar was a Type of Christ; the Fire of the Holy Ghost; and these Tongs were a Type of the holy Hand of God's Grace, by which the Coals, or several Dispensations, and Gifts of his Holy Ghost are taken and given to the Church, and to her Members, for her Work and Profit in this World.

Tongs, we know, are used instead of Fingers wherefore *Aaron's Golden Tongs* were a Type of Christ's Golden Fingers, *Song v. 14.*

Isaiab saith, that one of the Seraphims flew to him with a live Coal in his Hand, which he had taken with the Tongs from off the Altar. Here the Type and Anti-type, to wit, Tongs and Hands, are put together *Isa. vi.* But the Prophet *Ezekiel*, treating of like Matters, quite waves the Type, the Tongs, as speaketh only of his holy Hand. And he spake to the Man clothed with Linen, and said, Go in between the Wheels under the Cherub, (where the Mercy-seat stood where God dwelt, *Exod. ii. Psal. lxxx. 1.*) and fetch thy Hand with Coals of Fire from between the Cherubims, *Ezek. x. 2.*

Thus you see our Golden Tongs are now turned into a Golden Hand; into the Golden Hand of the

Solomon's Temple Spiritualized. 87

Man cloathed in Linen, which is Jesus Christ, who at his Ascension, received of God the Father, the Spirit in all Fullness, to give, as his Divine Wisdom knew was best, the several Coals or Dispensations thereof unto his Church, for his Praise, and her Edification, *AB. ii.*

It is by this Hand also, that this holy Fire is put into our Censers. It is this Hand also that takes this Coal, therewith to touch the Lips of Ministers, that their Words may warm like Fire. And it is by this Hand that the Spirit is given to the Churches as Returns of their holy Prayers, *Luke xi. 1, 2. Rom. viii. 26.*

It was convenient that Fire in the Temple should be disposed of by Golden Tongs, but the Holy Ghost, by the Golden Hand of Christ's Grace, for that can wittingly dispose of it, according as Men and Things are placed, and to do and be done in the Churches. Wherefore he adds, *And one Cherub stretched forth his Hand from between the Cherubims, unto the Fire that was between the Cherubims, and took thereof, and put it into the Hands of him that was clothed with Linen, who took it, and went out, Ezek. x. 7.*

By this Hand then, by this Man's Hand, the Coals of the Altar are disposed of, both to the Lamps, the Candlesticks, the Censers, and the Lips of Ministers, according to his own good Pleasure. And of all this was the Tongs in the Temple a Type.

C H A P. XLVII.

Of the Altar of Incense in the Temple.

THE Altar of Incense was made first for the Tabernacle, and that of Shittim-wood, but it was made for the Temple of Cedar, and it was to be set before the Vail, that is, by the Ark of the Testimony, before the Mercy seat; that is, at the entring of the Holiest, but not within. And the Priest was to approach it every Morning, which, as to the Holiest he might not do. Besides, when he went in to make an Atonement, he was to take Fire from off that Altar, to burn his Incense within the holy Place, *Exod. xxx. 4, to 10. Lev. xvi. 18.*

88 Solomon's Temple Spiritualized.

1. It was called the Golden Altar, because it was overlaid with pure Gold. This Altar was not for Burnt-offering, as the Brazen Altar was, not for the Meat-offering, nor the Drink-offering, but to burn Incense thereon, Ver. 7. which sweet Incense was a Type of the Grace of Prayer, *Psal. cxli. 2.*

2. Incense, or that called Incense here, was not a Simple, but a Compound. made up of sweet Spices, called *Stacte, Onycha, and Galbanum*; these three may answer to these three Parts of Duty, to wit, Prayer, Supplication, and Intercession, *Exod. xxx. 34, to 37.*

3. This Incense was to be burned upon the Altar every Morning, upon that Altar which was called the Altar of Incense, which was before the Vail, to shew, that it is our Duty every Morning to make our Prayer to God by Jesus Christ before the Vail; that is, before the Door of Heaven, and there to seek, knock, and ask for what we need, according to the Word, *Luke xi. 9, to 12.*

4. This Incense was to be kindled every Morning, to shew how he continueth interceding for us; and also that all true Praise of Men to God, is by the Work, the renewed Work of the Holy Ghost upon our Hearts, *Rom. viii. 26.*

5. Incense, as you see, was made of sweet Spices, such as were gummy, and so apt to burn with a Smoke, to shew, that not cold and flat, but hot and fervent is the Prayer that flows from the Spirit of Faith and Grace, *Zech. xii. 10. Jer. v. 16.*

6. The Smoke of this Incense was very sweet and savoury, like pleasant Perfume; to shew how delightful and acceptable the very Sound and Noise of right Prayer is unto the Nostrils of the Living God, because it comes from a broken Heart, *Pf. li. 17. Song ii. 14.*

7. This Incense was to be offered upon the Golden Altar, to shew us, that no Prayer is accepted, but what is directed to God in the Name of his holy and blessed Son our Saviour, *1 Pet. ii. 5. Heb. xiii. 15.*

8. They were commanded to burn Incense every Morning

Solomon's Temple Spiritualized. 89

Morning upon this Altar, to shew that God is never weary of the godly Prayers of his People. It also sheweth, that we need every Day to go to God for fresh Supplies of Grace, to carry us through this evil World.

9. This Altar, though it stood without the Vail, to teach us to live by Faith, and to make use of the Name of Christ, as we find it recorded in the first Temple, yet was placed so nigh unto the Holiest, that the Smell of the Smoke might go in thither; to shew, that it is not Distance of Place that can keep the Voice of true Prayer from our God, the God of Heaven; but that he will be taken with what we ask for according to his Word.

It stood, I say, nigh the Vail, nigh the Holiest; and he that burnt Incense there, did make his Approach to God. Hence the *Psalmist*, when he speaks of Praying, saith, *It is good for me to draw nigh unto God*, Psal. lxxiii. 20. Heb. x. 22.

10. This Altar, thus placed, did front the Ark within the Vail; to put us in mind, that the Law is kept therein from hurting us; to let us know also, that the Mercy seat is above, upon the Ark, and that God doth sit thereon, with his Pardon in his Hand to save us. O what speaking Things are Types, Shadows, and Parables, had we but Eyes to see, had we but Ears to hear!

He that did approach the Altar with Incense of old aright, (and then he did so, when he approached it by *Aaron* his High-priest) pleased God; how much more shall we have both Person and Prayers accepted, and a Grant of what we need, if indeed we come as we should to God, by Jesus Christ.

But take heed you approach not to a wrong Altar; take heed also that you come not with strange Fire; for they are dangerous Things, and cause the Worshipers to miss of what they would enjoy. But more of this in the next Particular.

CHAP.

C H A P. XLVIII.

Of the Golden Censers belonging to the Temple.

THERE were also Golden Censers belonging to the Temple; and they were either such as belonged to the Sons of *Levi* in general, or that were for *Aaron* and his Sons in special, *Numb. vi. 16, 17, 18.*

The Censers of the *Levites* were a Type of ours; but the Censer of *Aaron* was a Type of Christ's.

The Censers, as was hinted before, were for this use in the Temple, namely, to hold the holy Fire in, on which Incense was to be burned before the Lord, *Lev. x. 1.*

These Censers then were Types of Hearts. *Aaron's* Golden one was a Type of Christ's Golden Heart, and the Censers of the *Levites* were Types of other Worshippers Hearts.

The Fire also which was put therein was a Type of that Spirit, by which we pray, and the Incense that burnt thereon, a Type of our Desires.

Of Christ's Censer, we read, *Rev. viii.* which is always filled with much Incense; that is, with continual Intercessions, which he offereth to God for us, and from whence also there always goes a Cloud of sweet Savour, covering the Mercy-seat, *Lev. xvi. 13, Heb. vii. 25. Rev. viii. 3, 4.*

But to speak of the Censers, and Fire, and Incense of the Worshippers; for albeit they were all put under one Rule, that is, to be according to Law, yet oftentimes as were the Worshippers, such were the Censers, Fire, and Incense.

1. Hence the Two hundred and fifty Censers with which *Corab* and his Company offered, are called the Censers of Sinners; for they came with wicked Hearts then to burn Incense before the Lord, *Numb. xvi. 19.*

2. Again, The Censers of these Men were called the Censers of Sinners; shewing they came at that Time to God with naughty Hearts; so the Fire that was in *Nadab* and *Abihu's* Censers is called strange Fire, which the Lord commanded them not, *Lev. x. 1.*

3. This strange Fire was a Type of that strange Spirit, opposed to the Spirit of God, in and by which, notwithstanding, some adventure to perform Worship to God.

4. Again, As these Censers are called the Censers of Sinners, and this Fire called strange Fire; so the Incense of such is also called strange, and is said to be an Abomination unto God, *Exod. xxx. 9. Isa. i. 13*

Thus you see that both the Censers, Fire, and Incense of some are rejected, even as the Heart. Spirit, and Prayer of Sinners are an Abomination unto God, *Hos. vii. 14. chap. iv. 12 chap. v. 4. Prov. xxviii. 9.*

But there were besides these, true Censers, holy Fire, and sweet Incense among the Worshipers in the Temple; and their Service was accepted by Aaron their High priest; for that was through the Faith of Christ, and these were Types of our true Gospel-worshippers, who come with holy Hearts, the holy Spirit, and holy Desires before their God by their Redeemer. These are a Perfume in his Nose. *The Prayer of the Upright is his Delight. David's Prayers went up like Incense, and the lifting up of his Hands, as the Evening Sacrifice, Prov. xv. 8 Psal. cxli. 2.*

Let them then that pretend to worship before God in his holy Temple, look to it, that both their Censers, Fire, and Incense, Heart, Spirit, and Desires, be such as the Word requires; lest, instead of receiving gracious Returns from the God of Heaven, their Censers be laid up against them; lest the Fire of God devour them, and their Incense become an Abomination to him; as it happen'd to those made mention of before.

But it is said, The Censers of Corah and his Companions were hallowed.

Answer. So is God's Worship, which is so his by his Ordination; yet even that very Worship may be spoiled by Man's Transgression. Prayer is God's Ordinance, but all Prayer is not accepted of God. We must then distinguish between the Thing commanded, and our using of that Thing. The Temple was God's House.

but

92 Solomon's Temple Spiritualized.

but was abused by the Irreverence of those that worshipped there, even to the demolishing of it

A golden Censer is a gracious Heart, heavenly Fire is the Holy Ghost, and sweet Incense, the effectual fervent Prayer of Faith. Have you these? These God expects, and these you must have, if ever your Persons or Performances be of God accepted.

C H A P. XLIX.

Of the Golden Spoons of the Temple.

THE Golden Spoons belonging to the Temple, were in Number, according to Moses, Twelve, answering to the Twelve Tribes. But when the Temple was built, I suppose, they were more, because of the Number of the Basins, Numb. vii. 14, 20, 26, 32, 38, 40, 50, 56, 62, 68, 74, 80, 86.

2. The Spoons, as I suppose, were for the Worshippers in the Temple, to eat that Broth withal wherein the Trespass-offerings were boiled. For which Purpose there were several Cauldrons hanged in the Corners of that Court, called the Priest's, to boil them in, 1 Sam. ii. 13, 14. Ezek. xlvi. 19, 20.

3. Now, in that he saith here were Spoons, what is it, but there were also Babes in the Temple of the Lord? There was Broth for Babes, as well as Meat for Men, and Spoons to eat the Broth withal.

4. True, the Gospel being more excellent than the Law, doth change the Term, and instead of Broth, saith, *There is Milk for Babes*. But in that he saith, Milk, he insinuates, that there are Spoons for Children in the Church.

5. *I could not*, saith Paul to them at Corinth, *speak to you as unto Spiritual, but as unto Carnal; even as unto Babes in Christ. I have fed you with Milk, and not with Meat, for hitherto ye were not able to bear it, neither yet now are ye able*, 1 Cor. iii. 1, 2.

6. See, here was need of Spoons; Milk is Spoon-meat; for here were those which could not feed themselves with Milk; let them then that are Men eat the strong

strong Meat; For every one that useth Milk is unskilful in the Word of Righteousness, for he is a Babe. For strong Meat belongeth to them that are of full age, who, by reason of Use, have their Senses exercised to discern both Good and Evil, Heb. vi. 13, 14.

7. Spoons, you know, are to feed us with weak and thin Food, even with that which best suiteth with weak Stomachs, or with a Babish Temper. Hence, as the strong Man is opposed to the weak, so the Milk is opposed to the strong Meat.

8. So then, the Babe in Christ is weaker than the Man in Christ, yet he is not by Christ left unprovided for: For here is Milk for Babes, and Spoons to eat it with: All this is taught us by the Spoons; for what need is there of Spoons, where there is nothing to eat but strong Meat?

9. Babes, you know, have not only Babish Stomachs, but also Babish Tricks, and must be dealt withal as Babes; their childish Talk, and frompered Carriages must be borne withal.

10. Sometimes they cry for nothing; yea, and count them their Foes who rebuke their childish Toys and Ways; all which the Church must bear, because they are God's Babes; yea, must feed them too: For if he has found them Milk and Spoons, it is that they may be fed therewith, and live. Yea, grown Ministers are God's Nurses, wherefore they must have a Lap to lay them in, and Knees to dandle them upon, and Spoons to feed them with.

11. Nor are the Babes but of use in the Church of God; for he commands that they be brought to cry with the Congregation before the Lord, for Mercy for the Land, Joel ii. 16.

12. Incense, I told you, was a Type of Prayers, and the Spoons, in the Time of Moses, were presented at the Temple full of it. Perhaps to shew that God will, with the Milk which he has provided for them, give it to them as a Return of their crying to him, even as the Nurse gives the Child the Teat and Milk.

94 Solomon's Temple Spiritualized.

13. You know the Milk is called for, when the Child is crying, as we say, to stop its Mouth with it. O Babes ! did you but cry soundly, God would give you yet more Milk.

But what were those Golden Spoons a Type of ?

I answer, If the Milk is the Juice and Consolation of the Word, then the Spoons must be those soft Sentences and Golden Conclusions, with which the Ministers feed their Souls by it. *I have fed you*, said Paul, *with the Milk of the Word* ; saith Peter, *even as you have been able to bear it*. Compare these two or three Texts, 1 Pet. ii. 1, 2, 3. 1 Cor. iii. 2. 1 Thess. ii. 7.

14. And this is the Way to strengthen the weak Hands, and to confirm the feeble Knees. This is the Way to make them grow to be Men, who now are but as Infants of Days. Thus a little One may become a Thousand, and a small One a strong Nation. Yea, thus, in time, you may make a little Child to jostle it with a Leopard ; yea, to take a Lion by the Beard ; yea, thus you may embolden him to put his Hand to the Hole of the Asp, and to play before the Den of the Cockatrice, *Isa. xi. 6, 7, 8. chap. lx. 22.*

Who is most stout, was once a Babe ; he that can now eat Meat, was sometimes glad of Milk, and to be fed with the Spoon. Babes in Christ therefore must not be despised, nor overlooked. God has provided them Milk, and Spoons to eat it with, that they may grow to be Men before him.

C H A P. L.

Of the Bowls and Basons belonging to the Temple.

AS there were Spoons, so there were Bowls and Basons belonging to the Temple. Some of these were of Gold, and some of Silver ; and when they were put together, their Number was Four Hundred and Forty. These you read of *Exra i. 10.*

The Bowls or Basons were not to wash in, as were the Sea and Lavers of the Temple, they were rather to hold the Messes in, which the Priests at their holy

Feasts.

Solomon's Temple Spiritualized. 95

Feasts did use to set before the People. This being so, they were Types of that Proportion of Faith, by which, or by the Measure of which, every Man received of the holy Food, for the Nourishment of his Soul. For as a Man had a Thousand Messes set before him, he, eating for his Health, cannot go beyond what his Stomach will bear; so neither can the Child of God, when he comes to worship in the Temple of God, receive of the good Things that are beyond the Proportion of his Faith; or, as it is in another Place, *according to the Ability which God giveth*, Rom. xii. 6. 1 Pet. iv. 11.

And hence it is, at the self same Ordinance, some receive three times as much as others do; for that their Bowl, I mean their Faith, is able to receive it. Yea, Benjamin's Mess was five times as big as the Mess of any of his Brethren; and so it is with some Saints, while they eat with their Brother Joseph in the House of the living God.

There are three go to the same Ordinance, and are all of them Believers, who, when they come and compare Notes, do find their Receivings are not of the same Quantity.

One says, I got but little; the other says, It was a pretty good Ordinance to me; and the third says, I was exceeding well there. Why to be sure, he that had but little there, had there but little Faith; but great Faith in him would have received more. He had it then according to the Largeness of his Bowl, *even according to his Faith, even as God hath dealt to every Man the Measure of Faith*, Rom. xii. 3.

Mark, Faith is a certain Measure, and that not only as to its Degree, for that it can receive, retain, or hold what is put into it.

So then it is no matter how much Milk or holy Broth there is, but how big is thy Bowl, thy Faith. Little Bowls hold but little, nor canst thou receive, but as thy Faith will bear: (I speak now of God's ordinary dealing with his People.) For so he saith in his Word; *According to thy Faith be it unto thee*, Mat. ix. 29. If

96 Solomon's Temple Spiritualized.

If a Man goeth to the Ocean Sea for Water, let him carry but an Egg-shell with him, and with that he shall not bring a Gallon home. I know indeed, that our little Pots have a Promise of being made like the Bowls of the Altar; but still our Measures must be according to our Measure, be that small, or be it great. The same Prophet saith again, *The Saints shall be filled like Bowls, as the Corners of the Altar*; which, tho' it supposes an Enlargement, yet it must be confined to that Measure of Faith which is provided for its Reception. And suppose these Bowls should signify the Promises, though the Saints, in the Promises, are compared to them; because they, not Promises, are the Subjects of Faith, yet it is the Promise by our Measure of Faith in that, that is nourishing to our Souls.

When *Ahasuerus* made a Feast to his Subjects, they drank their Wine in Bowls. They did not drink it by the Largeness of the Vessel whence they drew it but according to their Health, and as their Stomach would so receive it, *Ester* i.

Thy Faith then is one of the Bowls or Basons of the Temple, by, or according to which, thou receivest thy Measure, when thou sittest feasting at the Table of God.

And observe, all the Bowls were not made of Gold as all Faith is not of a saving sort. 'Tis the Golden Faith that is right, the Silver Bowls were of an inferior sort, *Rev.* iii. 18.

Some, I say, have Golden Faith; all Faith is not so. Wherefore look to it, Soul, that thy Bowl, thy Faith be Golden Faith, or of the best kind. Look I say, after a good Faith, and great, for a great Faith receives a great Measure.

Of old, Beggars did use to carry their Bowls on their Laps, when they went to a Door for an Alms. Consequently, if their Bowls were but little, the oft-times came off by the Loss, tho' the Charity of the Giver was large. Yea, the greater the Charity, the larger the Loss, because the Beggar's Bowl was so little. Mark it well, it is oft-times thus in the Measures of our God.

Solomon's Temple Spiritualized. 97

Art thou Beggar, a Beggar at God's Door? Be sure thou gettest a great Bowl; for as thy Bowl is, so will be thy Mess. *According to thy Faith, faith he, be it unto thee, Matt. ix. 29.*

CHAP. LI.

Of the Flaggons and Cups of the Temple.

THE next Thing to be considered is the Flaggons and Cups of the Temple; of these we read, *1 Chron. xxviii. 17. Jer. lii. 19.*

These were of great Use among the Jews, especially on their Feasting-days, on their Sabbaths, New Moons, and the like, *Lev. xxiii. 13. Numb. xxviii. 7. 1 Chron. xvi. 3. Isa. xxv. 6. chap. lxii. 8, 9.*

For Instance, The Day that David danced before the Ark, he dealt among all the People, even to the whole Multitude of Israel, *as well to the Woman as to Men, to every Man a Cake of Bread, a good Piece of Flesh, and a Flaggon of Wine, 2 Sam. vi. 19. 1 Chron. xvi. 3.*

In this Mountain, that is, in the Temple typically, saith the Prophet, shall the Lord of Hosts make unto all People a Feast of fat Things, a Feast of Wine on the Lees, of fat Things full of Marrow, of Wine on the Lees well refined, Isa. xxv. 6.

These are Feasting Times: The Times in which our Lord used to have his Spouse into his Wine-cellar, and in which he used to display, with Delight, his Banner over her Head in Love, *Song ii. 5.*

The Church of Christ, alas! is of herself, a very sickly puny Thing, a Woman, a weaker Vessel, but how much more must she needs be so weak, when the Custom of Women is upon her, or when she is sick of Love. Then she indeed has need of a Draught, for she now sinks, and will not else be supported: *Stay me with Flaggons, saith she, and comfort me with Apples, for I am sick of Love. Song ii. 4, 5.*

These Flaggons, therefore, were Types of those Feastings, and of those large Draughts of Divine Love, that

98 Solomon's Temple Spiritualized.

that the Lord Jesus draweth for, and giveth to his Spouse in those Days that he feasteth with her. For then he saith *Drink, yea, drink abundantly, O Beloved.* This he does to chear her up under her Hours of Sadness and Dejection: For now *new Corn makes the young Men chearful, and new Wine the Maids,* Prov. xxxi. 6, 7. Psal. cxvi. 13. Jer. xvi. 7. Song v. 1. Zech. ix. 17.

As there were Flaggons, so there were Cups, and they are called Cups of Consolation, and Cups of Salvation; because, as I said, they were they by which God at his Feastings with his People, or when he suppeth with them, giveth out the more large Draughts of his Love to his Saints, to revive the Spirits of the humble, and to revive the Hearts of the contrite ones. At these Times God made *David's Cup* run over. For we are now admitted, if our Faith will bear it, to drink freely into his Grace, and to be merry with him, *Psal. xxiii. 5. Luke xv. 22, to 24. Song v. 1. chap. vii. 11, 12. John xiv. 23. Rev. iii. 20.*

This is that to which the Apostle alludeth, when he saith, *Be not drunk with Wine, wherein is Excess, but be ye filled with the Spirit; speaking to yourselves in Psalms, and Hymns, and Spiritual Songs, singing and making Melody in your Hearts unto the Lord.*

For the Cups, as to their Use in the general, understand them, as of the Bowls made mention of before. For Assurances are the Blooms and Flowers of Faith; not always on it, though usually on Feasting-Days, tis so. So the Degree of the one is still according to the Measure of the other, *Ephes. v. 18. James v. Rom. xv. 13.*

C H A P. LII.

Of the Chargers of the Temple.

IN the Tabernacle they had but Twelve of them. and they were made of Silver; but in the Temple they had in all a Thousand and Thirty. The Thirty

were

Solomon's Temple Spiritualized. 99

re made of Gold, the rest were made of Silver,
amb. vii. 84.

These Chargers were not for Uses common or pro-
ne, but, as I take it, they were those in which the
flower, and other Meat offerings were drest up,
then the People came to eat before God in his holy
temple.

The Meat, you know, I told you, was opposite
Milk, and so are these Chargers to the Bowls and
ups and Flaggons of the *Temple.*

The Meat was of two sorts, roast, or boil'd. Of
that which was roast, was the Passover, and of that
which was boil'd, was the Trespas-offerings. Where-
fore, concerning the Passover, he saith, *Eat not of it
raw, nor sodden at all in Water ; but roast with Fire,
Head, with his Legs, and with the Purtenance
thereof, Exod. xii. 9.*

This roast Meat was a Type of the Body of Christ,
suffering for our Sins, the which, when it was roast-
ed, is, and is, as drest up in Chargers, set before the
congregations of the Saints.

But what were the Chargers a Type of ?

I also ask, In what Charger our Gospel-passover is
now drest up, and set before the People ? Is it not in
the Evangelists, the Prophets, and Epistles of the
Apostles ? They therefore are the Chargers, and the
finiance of the Supper ; in these also is the Trespas-
strings, with what is fryed in Pass, mystically pre-
pared for the Children of the Highest.

And why might they not be a Type of Gospel
missions ?

In answer, I think not so fitly ; for alas ! the best of
things in the World, are but as thin Slices cut out
of those large Dishes. Our Ministers are the Carvers,
Doctrine is the Meat, and the Chargers in which
the feast is found, are the holy canonical Scriptures,
though, as I said, most properly, the New Testa-
ment of our Lord and Saviour Jesus Christ.

And these is Christ most truly, lively, and amply set

100 Solomon's Temple Spiritualized.

before us as crucified, or roasted at the Fire of God's Law for our Sins, that we might live by him through Faith feeding upon him, 2 Cor. iii. 12. Gal. iii. 12. Acts iii. 18, to 21. chap. xiii. 4. chap. xxvi. 22. 1 Pet. i. 10. Acts vii. 42. chap. xv. 15. chap. xxviii. 23. Rom. xvi. 26. Rev. x. 7.

There is in these Chargers, not only Meat, but Sauce (if you like it) to eat the Meat withal. For the Passover, there is bitter Herbs, or sound Repentance; and for others, as the Thank-offerings, there is holy Chearfulness and Prayers to God for Grace. All these are set forth before us in the holy Scripture, and presented to us thereby, as in the Golden Chargers of the Temple. He that will scoff at this, let him scoff. The Chargers were a Type of something, and he that can shew a fitter Anti-type than is here proposed to Consideration, let him do it, and I'll be thankful to him.

Christians! Here is your Meat before you: And this know, The deeper you dip it in the Sauce, the better it will relish. But let not Unbelief teach you such Manners, as to make you leave the best Bits behind you. For your Liberty is to eat freely of the best, of the fat, and of the sweet.

C H A P. LIIE.

Of the Goings-out of the Temple.

AS to the Comings into the Temple, of them we have spoken already; namely, of the outer and inner Court, as also of the Doors of the Porch and Temple. The Coming-in was but one strait Court, and that a Type of Jesus Christ; but the Goings-out were many, Job x. 9. chap. xiv. 6.

Now, as I said, it is insinuated, that the Goings-out are many, answerable to the many Ways whither the Children of Men have invented to apostatize from God. Christ is the Way into, but Sin the Way out of the Temple of God. True, I read not of Description of the Goings-out of this House, as

read of the Comings-in: Only when they had thrust *Athaliah* out thence, she is said, *To go out by the Way by which the Horses come into the King's Stables, and there she was slain*; as it were upon the Horse-dung-hill, 2 Kings xi. 16

When *Uzziah* also went out of this House for his Transgression, he was cast out of all Society, and made to dwell in a kind of a Pest-house, even to the Day of his Death, 2 Chron. xxvi. 20, 21.

Thus therefore, though these Goings-out are not particularly described, the Judgments that followed them, that have for their Transgressions been thrust out thence, have been both remarkable and tremendous. For so to die upon a Dengehill, or in a Pest-house, and that for wicked Actions, is a shameful and disgraceful Thing. And God will still be spreading Dung upon the Faces of such, no Greatness shall prevent it; yea, and will take them away with it, Mal. ii. *I will drive them out of my House, says he, I will love them no more*, Hos. ix. 15.

But what are we to understand in the Gospel-days, by going out of the House of the Lord, for or by Sin?

I answer, If it be done voluntarily, then Sin leads you out; if it be done by the holy Compulsion of the Church, then 'tis done by the judicial Judgment of God; that is, they are cut off, and cast out from thence, as a just Reward for their Transgressions, Lev. xx. 18. ch. xxii. 3. Ezek. xiv. 8. 1 Cor. v. 13.

Well, but whither do they go, that are thus gone out of the Temple or Church of God?

I answer, Not to the Dunghill with *Athalia*, nor to the Pest-house with *Uzziah*; but to the Devil, that's the first Step, and so to Hell, without Repentance. But if their Sin be not unpardonable, they may by Repentance be recovered, and in Mercy tread these Courts again. Now the Way to this Recovery is, to think seriously what they have done, or by what Way they went out from the House of God. Hence the Prophet is bid to shew to the rebellious

House, first the Goings-out of the House, and then the Comings-in. But, I say first, he bids shew them the Goings-out thereof, *Ezek. xliii. 10, 11.*

And this of absolute Necessity, for the recovering of the Sinner. For until he that has sinned himself out of God's House, shall see what Danger he has incurred to himself, by this his wicked going out, he will not unfeignedly desire to come in thither again. There is another Thing as to this Point, to be taken Notice of. There is a Way by which God also doth depart from his House, and that also is by Sin, as the Occasion. The Sin of a Man will thrust him out, and the Sin of Men will drive God out of his own House. Of this you read, *Ezek. xi. 22, 23.* For thus he saith: *I have forsaken mine House, I have left mine Heritage, I have given the dearly-beloved of my Soul into the Hand of her Enemies, Jer. xii 7.*

And this also is dreadful. The great Sentence of Christ upon the *Jews* lay much in these Words, *Your House is left unto you desolate*; that is, God has left you to bare Walls, and to lifeless Traditions.

Consider therefore of this going out also. Alas! a Church, a true Church, is but a poor Thing, if God leaves, if God forsakes it. By a true Church, I mean one that is congregated, according to outward Rule, that has sinned God away, as she had almost quite done that was of *Laodicea*, *Rev. iii.*

He that sins himself out, can find no Good in the World; and they that have sinned God out, can find no Good in the Church. A Church that has sinned God away from it, is a sad Lamp indeed. You therefore that are in God's Church, take heed of sinning yourselves out thence; also take heed that while you keep in, you sin not God away, or thenceforth no Good is there: *Yea, Woe unto them when I depart from them*, saith God, *Hos. ix. 12.*

C H A P. LIV.

Of the Singers belonging to the Temple.

HAVING thus far passed through the *Temple*, I come now to the Singers there; the Singers were many, but all of the Church, either *Jews*, or *Profelytes*. Nor was there any, as I know of, under the Old Testament-worship, admitted to sing the Songs of the Church, and to celebrate that Part of Worship with the Saints, but they, who at least, in Appearance, were so. The Song of *Moses*, of *Deborah*, and of those that danced before *David*, with others that you read of, they were all performed either by *Jews* by Nature, or by such as were profelyted to their Religion, *Exod. xv. 1. Judges v. 1, 2. 1 Sam. xviii. 6.* And such Worship then was occasioned by God's Appearance for them, against the Power of the *Gentiles*, their Enemies.

But we are confined to the Songs of the *Temple*, a more distinct Type of ours in the Church under the Gospel.

1. The Singers then were many, but the chief of them, in the Days of *David*, were *David* himself, *Asaph*, *Jeduthun*, and *Heman*, and their Sons.

2. In *David's* Time, the chief of these Singers were Two Hundred Threescore and Eight, *1 Chron. xxv.*

These Singers of Old were to sing their Songs over the Burnt-offering, which were Types of the sacrificed Body of Christ; a Memorial of which Offering we have at the Lord's Table, the Consummation of which *Christ and his Disciples celebrated with a Hymn*, *Matt. xxvi. 30.*

And as of Old, they were the Church that did sing in the *Temple*, according to Institution, to God; so also they are by God's Appointment to be sang by the Church in the New. Hence,

1. They are said to be the Redeemed that sing.
2. The Songs that they sing, are said to be the Songs of their Redemption, *Rev. v. 9, 10.*

3. They were, and are Songs, that no Man can learn, but they.

But let us run a little in the Parallel :

1. They were of Old appointed to sing, that were cunning and skilful in Songs. And answerable to that, it is said, *That no Man could learn our New Testament-Songs, but the Hundred and Forty and Four Thousand, which were redeemed from the Earth,* 1 Chron. xv. 22. Rev. xiv. 3.

2. These Songs were sung with Harps, Psalteries, Cymbals, and Trumpets ; a Type of our singing with spiritual Joy from Grace in our Hearts, 1 Chr. xxv. 6. 2 Chron. xxix. 26, 27, 28. Col. iii. 16.

3. The Singers of Old were to be clothed in fine Linen, which fine Linen was a Type of Innocency, and an upright Conversation. Hence the Singers under the New Testament, are said to be Virgins, such in whose Mouth was no Guile, and that were without Fault before the Throne of God, 1 Chron. xv. 27. Rev. xiv. 1, to 5. chap. vii. 9, to 15. Psal. xxxiii. 1.

4. The Songs sung in the Temple were new, or such as were compiled after the Manner of repeated Mercies that the Church of God had received, or were to receive ; and answerable to this is the Church to sing now, new Songs, with new Hearts, for new Mercies, Psal. xxxiii. 3. xl. 3. xcvi. cxliv. 9 Rev. xiv. 3.

New Songs, I say, are grounded on new Matter, new Occasions, new Mercies, new Deliverances, new Discoveries of God to the Soul, or for new Frames of Heart ; and are such as are most taking, most pleasing, and most refreshing to the Soul.

5. These Songs of Old, to distinguish them from Heathenish Ones, were called God's Songs, the Lord's Songs ; because taught by Him, and learned of Him, and enjoined to them, to be sung to His Praise. Hence David said, *God hath put a new Song in my Mouth, even Praise to our God,* Psal. xl. 3.

6. Their

6. These Songs also were called the Songs of *Sion*, and the Songs of the *Temple*, Psal. cxxxvii. 3. Amos viii. 3.

And they are so called, as they were theirs to sing there; I say, of them of *Sion*, and the Worshipers in the *Temple*: I say, to sing in the Church, by the Church, to Him who is the God of the Church, for the Mercies, Benefits, and Blessings, which she has received from Him. *Sion-Songs*, *Temple-Songs* must be sung by *Sion's Sons*, and *Temple-Worshippers*. *The Redeemed of the Lord shall return, and come to Sion with Songs, and everlasting Joy upon their Heads; they shall obtain Joy and Gladness, and Sorrow and Sighing shall fly away. Therefore they shall come and sing in the Height, or upon the Mountain of Sion; and shall flow together thither, to the Goodness of the Lord. Break forth into Singing, ye Mountains, and let the Inhabitants of the Rock sing*, Isa. xlii. 11. xliv. 23.

To sing to God, is the highest Worship we are capable to perform in Heaven; and it is much if Sinners on Earth, without Grace, should be capable of performing it, according to its Institution, acceptably. I pray God it be done by all those that now-a-days get into Churches, in Spirit, and with Understanding.

C H A P. LV.

Of the Union of the Holy and most Holy Temple.

THAT commonly called the *Temple* of God at *Jerusalem*, considered as standing of two Parts, was called the Outward and Inward *Temple*, or the Holy and most Holy Place. They were builded upon one and the same Foundation, neither could one go into the Holiest, but as through the Holy Place, 1 Kings iii. 1. ch. vi. 1. 2 Chron. v. 1. ch. vii. 2.

The first House, namely, that which we have been speaking of, was a Type of the Church-militant; and the Place most Holy, a Type of the Church-triumph-

triumphant. I say, of the Church triumphant as it is now.

So then, the House standing of these two Parts, was a Shadow of the Church both in Heaven and Earth. And for that they are joined together by one and the same Foundation, it was to shew, that they above, and we below, are yet one and the self-same House of God. Hence they and we together, are called, *The whole Family in Heaven and Earth*, Ephes. iii. 14, 15.

And hence it is said again, That we who believe on Earth, *are come to Mount Sion, to the City of the Living God, the heavenly Jerusalem; and to an invisible Company of Angels. To the general Assembly, and Church of the First-born, which are written in Heaven, and to the Spirits of just Men made perfect, and to God the Judge of all, and to Jesus the Mediator of the New Covenant, and to the Blood of sprinkling, that speaketh better Things than that of Abel*, Heb. xii. 22, 23, 24.

The Difference then betwixt us and them, is, not that we are really two, but one Body in Christ, in divers Places. True, we are below-stairs, and they above; they in their Holy-day, and we in our Working-day Cloaths; they in Harbour, but we in the Storm; they at Rest, and we in the Wilderness; they singing, as crowned with Joy; we crying, as crowned with Thorns. But, I say, we are all of one House, one Family, and are all Children of one Father.

This therefore we must not forget, lest we debar ourselves of much of that, which otherwise, while here, we have a Right unto. Let us therefore, I say, remember, that the Temple of God is but one, though divided, as one may say, into Kitchen and Hall, above-stairs and below, or Holy and most Holy Place. For it stands upon the same Foundation, and is called but one, the Temple of God; which is builded upon the Lord our Saviour.

I told

I told you before, that none of Old could go into the most Holy, but by the Holy Place, even by the Vail that made the Partition between, *Exod. xxvi. 33. Lev. xvi. 2, 12, 15. Heb. ix. 7, 8. chap. x. 19.*

Wherefore, the are deceived that think to go into the Holiest, which is Heaven, when they die; who yet abandon, and hate the Holy Place, while they live.

• Nay, Sirs, the Way into the Holiest, is through the Holy Place; the Way into Heaven, is through the Church on Earth; for that Christ is there by his Word, to be received by Faith, before he can, by us in Person, be received in the Beatifical Vision. The Church on Earth, is as the House of the Women spoken of in the Book of *Esther*, where we must be dieted, perfumed, and made fit to go into the Bridegroom's Chamber, or as *Paul* says, *made meet to be Partakers of the Inheritance of the Saints in Light*, *Elther ii. Col. i. 12.*

CHAP. LVI.

Of the Holiest, or Inner Temple.

THE most Holy Place, was, as I said, a Figure of Heaven itself; consequently, a Type of that where the most special Presence of God is; and where his Face is most clearly seen, and the Gladness of his Countenance most enjoyed, *Heb. ix. 23, 24. Exod. xxv. 22. Numb. vii. 89.*

The most Holy Place was dark, it had no Windows in it, tho' there were such round the Chambers; the more special Presence of God too, on Mount *Sinai*, was in the thick Darkness there, *1 Kings viii. 12. 2 Chron. vi. 1. Exod. xix. 9. xx. 21.*

1. This Holiest therefore being thus made, was to shew that God, as in Heaven, to us on Earth, is altogether invisible, and not to be reached otherwise than by Faith. For I say, in that this House had no Windows, nothing therein could be seen by the highest Light of this World. Things there

were only seen by the Light of the Fire of the Altar, which was a Type of the Shinnings of the Holy Ghost, 1 Cor. ii. And hence it is said, notwithstanding this Darknefs, *He dwelleth in the Light which no Man can approach unto; none but the High Priest, Christ*, 1 Tim. vi. 16. 1 Pet. iii. 21, 22.

2. The Holiest therefore was thus built, to shew how different our State in Heaven will be, from our State on Earth. We walk here, by one Light by the Light of a written Word; for that is *not a Light to our Feet, and Lantborn to our Path*. But that Place, where there will be no written Word nor Ordinances, as here, will yet to us shine more light and clear, than if all the Lights that are in the World were put together to light one Man; *For God is Light, and in him is no Darknefs at all*, 1 John i. 5. And in his Light, and in the Light of the Lamb immediately, we shall live, and walk and rejoice all the Days of Eternity.

3. This also was ordained thus, to shew that we while in the first Temple, should live by Faith, as to what there was, or as to what was done in the second. Hence it is said, as to that, *We walk by Faith, not by Sight*, 2 Cor. v. 7.

The Things that are there we are told of, even of the Ark of the Testimony, and Mercy-seat, and the Cherubims of Glory; and the Presence of Christ, and of God; we are, I say, told of them by the Word, and believe, and are taken therewith, and hope to go to them hereafter: But otherwise we see them not. Therefore we are said to *look, not at the Things that are seen, but at the Things that are not seen; for the Things that are seen are temporal, but the Things that are not seen are eternal*, 2 Cor. iv. 18.

4. The People of Old were not to look into the Holiest, lest they died, Numb. xvii. 13. save only their High-priest, he might go into it; to shew that we, while here, must have a Care of vain Speculations; for there is nothing to be seen by us while

here,

here, in Heaven, otherwise than by Faith in God's eternal Testament: True, we may now come to the Holiest, even as nigh as the first *Temple* will admit us to come; but it must be by Blood and Faith, not by vain Imagination, Sense, or carnal Reason.

5. This Holiest of All was four-square every Way, both as to Height, Length, and Breadth. To be thus, is a Note of Perfection, as I have shewed elsewhere; wherefore, it was on Purpose thus built, to shew us that all Fulness of Blessedness is there, both as to the Nature, Degree, and Duration. *So when that which is perfect is come, that which is in part shall be done away,* 1 Cor. xiii. 8, 9, 10. Heb. x. 19, 20, 21, 22.

CH A P. LVII.

Of the Vail of the Temple.

THE Vail of the *Temple* was a Hanging made of Blue, and Purple, and Crimson, and fine Linen, and there were Cherubims wrought thereon, Exod. xxvi. 31, 32.

1. This Vail was one Partition betwixt the holy Place. And I take it, it was to keep, from the Sight of the Worshippers, the Things most Holy, when the High-priest went in thither, to accomplish the Service of God, Exod. xxvi. 33. 2 Chron. iii. 14. Heb. ix. 8.

2. The Vail was a Type of two Things.

1. Of these Visible Heavens, through which Christ passed, when he went to make Intercession for us. And as by the Vail, the Priest went out of the Sight of the People, when he went into the Holiest of All, so Jesus Christ, when he ascended, was, by the Heavens, that great and stretched-out Curtain, received out of the Sight of his People here. Also, by the same Curtain, since it is become as a Tent for him to dwell in, he is still received, and still kept out of our Sight: For now we see him not, nor shall, until these Heavens be rolled together.

110 Solomon's Temple Spiritualized.

together as a Scroll, and pass away like a Thing rolled together, *Isa. xl. 22. Acts i. 9, 10, 11. chap. iii. 19, 20, 21. 1 Pet. i. 8.*

2. This is the Vail, through which, the Apostle saith, Jesus as a Fore-runner for us, entered into the Presence of God. For by the Vail, here also must be meant the Heavens, or out-spread Firmament thereof. As both *Mark* and *Peter* says, *He is gone into Heaven, and is on the Right-hand of God, Mark xvi. 19. 1 Pet. iii. 22.*

3. The Vail of the Temple was made of Blue, the very Colour of the Heavens. Of Purple, and Crimson, and Scarlet also, which are the Colours of many of the Clouds, because of the Reflexions of the Sun. But again,

4. The Vail was also a Type of the Body of Christ; for as the Vail of the Temple, when whole, kept the View of the Things of the Holiest from us, but when rent, gave place to Man to look into them; even so the Body of Christ, while whole, kept that of the Things of the Holiest from that View, we, since he was pierced, have of them: Hence we are said to enter into the Holiest, by Faith, through the Vail; that is to say, his Flesh, *Heb. x. 19, 20, 21, 22.*

But yet, I say, All is by Faith: And indeed, the renting of the Vail that Day that Christ was crucified, did loudly preach this to us. For no sooner was the Body of Christ pierced, but the Vail of the Temple rent in twain from the Top to the Bottom; and so a Way was made for a clearer Sight of what was there beyond it, both in the Type and Anti-type, *Matt. xxvii. 50, to 53. Heb. x. 19, 20.*

Thus you see that the Vail of the Temple was a Type of these Visible Heavens, and also of the Body of Christ; of the First, Because he passed through it unto the Father; of the Second, Because we by it have Boldness to come to the Father.

I read also of two other Vails; as of that spread over

over the Face of *Moses*, to the End, the Children of *Israel* should not stedfastly behold ; and of the First Vail of the Tabernacle ; but of these I shall not in this Place speak.

Upon the Vail of the *Temple* there was also the Figures of Cherubims wrought, that is, of Angels ; to shew, that as the Angels are with us here, and wait upon us all the Days of our Pilgrimage in this World ; so, when we die, they stand ready, even at the Vail, at the Door of these Heavens, to come, when bid, to fetch us, and carry us away into *Abraham's Bosom*, *Luke* xvi. 22.

The Vail then, thus understood, teaches us, first, where Jesus is, namely, not here, but gone into Heaven, from whence we should wait for him. It also teaches us, that if we would even now discern the Glories that are in the Holiest of All, we must look through Jesus to them, even through the Vail, that is to say, his Flesh. Yea, it teaches us, that we may by Faith, through Him, attain to a kind of Presence, at least of the Beauty and Sweetness of them.

C H A P. LVIII.

Of the Doors of the Inner Temple.

BESIDES the Vail, there was a Door to the Inner-Temple, and that Door was made of Olive-tree : and for the entering in of the Oracle, he made Doors of Olive-tree : The two Doors also of Olive-tree ; and he carved upon them Cherubims, and Palm-trees, and open Flowers, and overlaid them with Gold, and spread Gold upon the Cherubims, and upon the Palm-trees, 1 Kings vi. 31.

2 These Doors were a Type of the Gate of Heaven, even of that which lets into the Eternal Mansion house that is beyond that Vail. I told you before, that the Vail was a Type of the Visible Heavens, which God has spread out as a Curtain, and through which Christ went, when he ascended to the right-hand of the Father.

3. Now

112 Solomon's Temple Spiritualized.

3. Now beyond this Vail, as I said, I find a Door, a Gate opening with two Leaves, as afore we found at the Door of the Outward Temple. These are they which the *Psalmist* calls to, when he saith, *Lift up your Heads, O ye Gates, even lift them up, ye everlasting Doors, and the King of Glory shall come in, Psal. xxiv. 7.*

4. The Doors of the Temple were made of Fir, but these, as you see, were made of Olives; to shew us by that fat Tree, that rich Type, with what Glory we shall meet, who shall be counted worthy to enter at these Gates. The Olive-tree has its Name from the Oil and Fatness of its Nature, and the Doors that let into the Holiest were made of this Olive-tree.

5. Cherubims were also carved upon these Doors, to shew, that as the Angels meet us at the Temple-Door, and also stand ready at the Vail, so even at the Gate of the Mansion-house, they will be also ready to give us a Welcome thither, and to attend us into the Presence-chamber.

6. Palm-trees also, as they were carved upon the Temple-Doors, so we also find them here before the Oracle, upon the Doors that let in thither; to shew, That as Christ gave us the Victory at our first entering into Faith, so he will finish that Victory, by giving to us eternal Salvation. Thus is he the Author and Finisher of our Faith. For as sure as at first we received the Palm-branch by Faith, so surely shall we wear it in our Hands, as a Token of his Faithfulness in the Heaven of Heavens, for ever, *Rev. vii. 9.*

7. Open Flowers are also carved here, to shew that Christ who is the Door to Glory, as well as the Door to Grace, will be precious to us at our entering in thither, as well as at the first Step we took thitherward in a sinful miserable World. Christ will never lose his sweet Scent in the Nostrils of his Church. He is most sweet now, will be so at Death, and sweetest of all, when by Him we shall enter into that Mansion-house prepared for us in Heaven.

8. The

8. The Palm-trees and open Flowers may also be a Type of the Precious Ones of God, who shall be counted worthy of his Kingdom : The one, of the Uprightness of their Hearts ; the other, of the good Savour of their Lives. *The Upright shall dwell in thy Presence ; and to him that ordereth his Conversation aright, I will shew the Salvation of God, Psal. l. 23. cxi. 13.*

9. Thus sweet in Earth, sweet in Heaven ; and he that yields the Fruit of the Gospel here, shall find it for himself, and his eternal Comfort, at the Gates of Glory.

10. All these were overlaid with Gold, as you may say, and so they were at the Door of the first House. True, but observe, here we have an Addition. Here is Gold upon Gold, Gold laid on them, and then Gold spread upon that. He overlaid them with Gold, and then spread Gold upon them. The Lord gives Grace and Glory, *Psal. lxxxiv. 11. Gold and Gold. Gold spread upon Gold. Grace is Gold in the Leaf, and Glory is Gold in Plates. Grace is thin Gold, Glory is Gold that is thick. Here is Gold laid on, and Gold spread upon that ; and that both upon the Palm-trees, and the Cherubims. Gold upon the Palm-trees, that's upon the Saints ; Gold upon the Cherubims, that's upon the Angels ; for I doubt not, but that the Angels themselves shall receive additional Glory for the Service which they have served Christ and his Church on Earth.*

11. The 'Angels are God's Harvest-men, and doubtless he will give them good Wages, even Glory upon their Glory then, *Matt. xiii. 38, 39. chap. xxiv. 31. John iv. 36.*

12. You know Harvest-men used to be paid well for gathering in the Corn ; and I doubt not but so shall these, when the great In-gathering is over. But what an Entrance into Life is here ! Here is Gold upon Gold at the Door, at our first Step into the Kingdom.

C H A P.

C H A P. LIX.

Of the Golden Nails of the Inner Temple.

I Shall not concern myself with all the Nails of the Temple, as of those made of Iron, & 1 Chron. xxii. 3. but only with the Golden One of which you read, 2 Chron. iii. 4. where he saith *And the Weight of the Nails was Fifty Shekels Gold.* These Nails, as I conceive, were all fastned to the Place most Holy, and of Form most apt that of which they were a Figure.

1. Some of them represented Christ Jesus our Lord, as fixed in his mediatory Office in the Heavens; wherefore, in one Place, when the Holy Ghost speaks of Christ, as he sprang from Judah to be a Mediator, saith, *Out of him came the Corner-stone (the Corner-stone) out of him the Nails,* Zeck. x. 4.

Now, since He is here compared to a Nail, Golden Nail, it is to shew, that as a Nail, by driving, is fixed in its Place; so Christ, by God's Oath is made an everlasting Priest, Heb. vii. 25. Therefore, as he saith again, The Nail, the Aaronical Priesthood, that was fastened in a sure Place, should be removed, be cut down, and fall: So he who has the Key of David, which is Christ, Rev. iii. 7. shall, by God, as a Nail, be fastned in a sure Place and abide: Therefore he says again, *And he shall sit for a glorious Throne, or Mercy-seat to his Father's House: And moreover, That they shall hang on him (as on a Nail) all the Glory of his Father's House, the Offspring, and the Issue; all Vessels of small Quantity, from the Vessels of Cups, even to the Vessels of Flaggons.* According to that which is written, *And they sung a new Song to the Lamb that was slain, saying, Thou art worthy, &c.* Isa. xxii. 20, 25. Rev. v. 9, 12.

And therefore it is again, that Christ, under the Similitude of a Nail, is accounted by Saints in their great Pledge or Hope, as he is in Heaven,

the

their certain coming thither: Hence they said of Old, *God has given us a Nail in his holy Place: A Nail*, says the *Line*; *Pin, a constant and sure Abode*, says the *Margin*, *Exra ix. 8.* Now this Nail in his Holy Place, as was shewed before, is Christ; Christ, as possessor of Heaven, and as abiding and ever living therein for us.

Hence he is called, as there, our Head, our Life, and our Salvation; and also, we are said there to be set down together in Him, *Col. iii 3. Eph. ii. 5, 6.*

2. Some of these Nails were Types of the holy Words of God, which for ever are settled in Heaven. Types, I say, of their *Yea*, and *Amen*. Hence *Solomon* in another Place, compares the Words of the Wise God, to Goads and Nails fastned by the Masters of the Assemblies, which are given from one Shepherd, *Eccles. xii. 11.*

They are called Goads, because, as such prick the Oxen on in their Drawing, so God's Words prick Christians on in their holy Duties. They are called Nails, to shew, that as Nails, when fastned well in a sure Place, are not easily removed; So God's Words by his Will, stand firm for ever. The Masters of the Assemblies, are, first, the Apostles: The one Shepherd is Jesus Christ. Hence the Gospel of Christ is said to be everlasting, to abide for ever, and to be more stedfast than Heaven and Earth, *Isa. xl. 6, 7, 8. 1 Pet. ii. 6, 25. Heb. xvii. 20. Rev. xiv. 6. Matt. xxiv. 35.*

The Lord Jesus then, and his Holy Words, are the Golden Nails of the *Temple*; and the fixing of these Nails in the *Temple*, was to shew, that Christ is the same To-day, Yesterday, and for ever; and that his Words abide, and remain the same for ever and ever. He then that hath Christ, has a Nail in the Holiest: He that hath a Promise of Salvation, hath also a Nail in Heaven, a Golden Nail in Heaven.

CHAP.

C H A P. LX.

Of the Floor and Walls of the Inner-Temple.

THE Floor of the Oracle was overlaid with Cedar, and so also was the Walls of this House. He built Twenty Cubits on the Sides of the House, both the Floor and the Walls with Boards of Cedar. And even built for it within, for the Oracle, for the most Holy Place, 1 Kings xvi.

2. In that he doth tell us with what it was ciled and doth also thus repeat, saying, *For the Oracle for it within, even for the most Holy Place*; it is because he would have it noted, that this only is the Place that thus was done.

3. Twenty Cubits; that was the Length, and Breadth, and Height of the House: So that by his thus saying, he teacheth, that thus it was builded round about.

4. The Cedar is, if I mistake not, the highest of the Trees, Ezek. xxxi. 3. to 8.

Now, in that it is said, The House, the Oracle was ciled round about therewith: It may be shew, that in Heaven, and no where else, is the Height of all Perfections.

Perfection is in the Church on Earth, but not such as is in Heaven.

1. There is a natural Perfection, and so a Penny is as natural Silver as is a Shilling.

2. There is a comparative Perfection, and so one Thing may be perfect and imperfect at the same Time; as a Half-crown is more than a Shilling, yet less than a Crown.

3. There is also that which we call the utmost Perfection, and that is it which cannot be added to or taken from him: And so God only is perfect.

Now Heavenly Glory is that which goes beyond all Perfection on the Earth, as the Cedar goes beyond all Trees for Height. Hence God, when he speak of his own Excellency, sets it forth by his Height.

The High God, the Most High, and the High and
Most One. And the Highest, *Psal.* xcvi. 9. *Psal.*
xxxviii. 6. *Gen.* xiv. 19, 20, 21. *Dan.* iii. 21. ch.
18. *Psal.* xviii. 13. lxxxv. 7. *Luke* i. 32. vi. 35.
Psal. ix. 2. lvi. 2. xcii. 1. *Isa.* xiv. 14.

These Terms also are ascribed to this House, for
that it was the Place where utmost Perfection dwelt.
I take, therefore, the Cedar in this Place to be a
Note of Perfection, even the Cedar with which this
House was cield.

For since it is the Wisdom of God to speak to us,
at-times by Trees, Gold, Silver, Stones, Beasts,
Fowls, Fishes, Spiders, Ants, Frogs, Flies, Lice,
Dust, &c. and here by Wood; how should we by
them understand his Voice, if we count there is no
Meaning in them?

*And the Cedar of the House within was carved
with Knops and Flowers, all was Cedar: There was
no Stone seen,* 1 Kings ix. 18.

Knops and Flowers, were they with which the
Golden Candlestick was adorned, as you read, *Exod.*
xxvii. 17.

The Candlestick was a Type of the Church, and
the Knops and Flowers, a Type of her Ornaments.
But what! Must Heaven be hanged round about
with the Ornaments of Saints, with the Fruits of
their Graces? Well, it is certain, that something
more than ordinary must be done with them, since
they are admitted to follow them into the Holy Place,
Rev. xiv. 13. and since it is said, they shall have a
far more exceeding and eternal Weight of Glory be-
towed on them in the Heavens, *2 Cor.* iv. 16, 17.

All was Cedar, there was no Stone seen. Take
Stone in the Type for that which was really so, and
in the Anti-type, for that which is so mystically, and
then it may import to us, that in Heaven, the Anti-
type of this Holiest, there shall never be any thing
of Hardness of Heart in them that possess it for-
ever: All Imperfection ariseth from the Hardness of
the

118 Solomon's Temple Spiritualized.

the Heart, but there will be no bad Hearts in Glory ; no Shortness in Knowledge, no Crossness of Disposition, no Workings of Lusts or Corruptions will be there, no, not throughout the whole Heavens. Here, alas ! they are seen, and that in the best of Saints, because here our Light is mixt with Darkness, but there will be no Night there, nor any Stone seen.

And the Floor of the House was overlaid with Gold, 1 Kings vi. 30. This is like that which we read of the New Jerusalem, that is to come from God out of Heaven, says the Text, *The Streets of the City were pure Gold :* And like that, of which you read in Exodus, *They saw under the Feet of the God of Israel, as it were a paved Work of a Sapphire Stone, and as it were the Body of Heaven in its Clearness,* Rev. xxi. 21. Exod. xxiv. 10.

All the Visions were rich, but this the richest, that the Floor of the House should be covered, or overlaid with Gold. The Floor and Street are Walking-places, and how rich will our Steps be then ? Alas ! Here we sometimes step into the Mire, and then again stumble upon Blocks and Stones. Here we sometimes fall into Holes, and have our Heels caught in a Snare ; but there will be none of these ; Gold, Gold, all will be Gold and Golden Perfections, when we come into the Holy Place. Job at best took but his Steps in Butter, but we then shall take all our Steps in the Gold of the Sanctuary.

C H A P. LXI.

Of the Ark of the Covenant, which was placed in the Inner Temple.

IN the Word I read of three Arks, to wit, Noah's Ark ; that in which Moses was hid ; and the Ark of the Covenant of God, Gen. vi. 14. Exod. ii. 3, 5. But it is the Ark of the Covenant of which I shall now speak.

The Ark was made of Shittim-wood, two Cubits and an half was the Length thereof, and a Cubit and

half the Breadth thereof, and a Cubit and an
the Height thereof. It was overlaid with pure
within and without, and a Crown of Gold was
for it round about, *Exod. xxv. 10, 11.*

This Ark was called the Ark of the Covenant,
the first that you read of was called *Noah's*, be-
as he in that was kept from being drowned,
the Tables of the Covenant was kept in this from
king.

This Ark, in this, was a Type of Christ. For
in Him only, and not in the Hand of *Moses*,
Tables were kept whole: *Moses* brake them,
Ark keeps them.

Not only that wrote on two Tables of Stone,
that also called the Ceremonial, was put into the
to be kept. The two Tables were put into the
of the Ark, to answer this, *Thy Law is within
Heart to do it.* But the Ceremonial was put in-
the Side of the Ark, to shew, That out of the
of Christ must come that which must answer
For out thence came Blood and Water;
od, to answer the Blood of the Ceremonies, and
er; to answer the Purifying and Rinsings of that.
The Ceremonies therefore were lodged in the Side
the Ark, to shew, that they should be answered
of the Side of Jesus Christ, *Exod. xxv. 16, 17.*
1. x. 5. chap. xxxi. 26. Psal. xl. 8. John xix.
Heb. x. 7.

The Ark had the Name of God upon it;
it was called *The Strength of God, and his Glory*,
igh made of Wood. And Christ is God, both
Name and Nature, though made Fleh; yea,
e, made to be sin for us, *2 Sam. vi. 2. 2 Chron.*
14. xiii. 6. John i. 14. Rom. ix. 5. 2 Cor. v. 21.
The Ark was carried upon Mens Shoulders,
Way and that, to shew how Christ should be
ied and preached by his Apostles and Ministers,
all Parts of the World, *Exod. xxv. 14. 1 Chron.*
15. Matt. xxviii. 19, 20. Luke xxiv. 46, 47.

6. The Ark had those Testimonies of God's Presence accompanying it, as had no other Ceremony of the Law; and Christ had those Signs and Tokens of his Presence with him, as never had Man in Law or Gospel. This is so apparent, it needs no Proof. And now for a few Comparisons more.

1. It was at that, that God answered the People, when they were wont to come to enquire of him: And in these last Days, God has spoken to us by his Son, 1 Chron. xiii. 3. 1 Sam. xiv. 18. Heb. i. 2. John xvi. 23, 24.

2. At the Presence of the Ark the Waters of Jordan stood still, till Israel, the ransomed of the Lord, passed over from the Wilderness to Canaan: And it is by the Power and Presence of Christ, that we pass over Death, Jordan's Anti-type, from the Wilderness of this World to Heaven, Job. iii. 15, 16, 17. John xi. 25. Rom. viii. 37, 38, 39. 1 Cor. xv. 54, to 57.

3. Before the Ark the Walls of Jericho fell down, and at the Presence of Christ shall all high Towers, and strong Holds, and hiding Places for Sinners be razed, and dissolved at his Coming, Isa. vi. 20. chap. xxx. 25. chap. ii. 1, 2, 13, 14, 15, 16. 2 Pet. iii. 10. Rev. xx. 11, 12, 13.

4. Before the Ark, Dagon fell, that Idol of the Philistines; and before Christ Jesus, Devils fell those gods of all those Idols; and He must reign till all his Enemies be put under his Feet, and unto they be made his Footstool. 1 Sam. v. 1, 2, 3. Mark v. 12. 1 Cor. xv. 25. Heb. x. 13.

5. The Philistines were also plagued for meddling with the Ark, while they abode uncircumcised; and the Wicked will one Day be most severely plagued for their meddling with Christ with the uncircumcised Hearts, 1 Sam. v. 6, to 12. Psal. 16. Matt. xxiv. 51. chap. xxv. 11, 12. Luke xii. 25, 26, 27, 28.

6. God

Solomon's Temple Spiritualized. 121

6. God's Blessing was upon those that entertained the Ark as they should; and much more so, and will his Blessing be upon those that do embrace and entertain his Christ, and profess his Name sincerely, *Sam. vi. 11. Acts. ii. 26. Gal. iii. 13: 14. Matt. ix. 27, 28, 29. Luke xxii. 28, 29.*

7. When Uzza put forth his Hand to stay the Ark, when the Oxen shook it, as despairing of God's protecting it, without a Human Help, he died before the Lord: Even so will all those die without Repentance who use unlawful Means to promote Christ's Religion, and to support it in the World, *1 Chron. xiii. 9, 10. Matt. xxvi. 52. Rev. iii. 10.*

8. The Ark, though thus signified, was of itself but low, but a Cubit and an half high: Also Christ, though He was the Glory of Heaven and of God, yet made Himself of no Reputation, and was found in the Likeness of a Man, *Exod. xxv. 11, 12. Psal. 6, 7, 8, 9, 10.*

9. The Ark had a Crown of Gold round about upon it; to shew how Christ is crowned by his Saints y Faith, and shall be crowned by them in Glory, for all the Good he hath done for them: As shall now all Crowns stoop to him, and be set upon his Head. This is shewed in the Type, *Lev. vi. 11, 14. And in the Anti-type, Rev. iv. 10. chap. xix. 12.*

10. The Ark was overlaid with Gold within and without: To shew, that Christ was perfect in Inward Grace, and Outward Life; in Spirit and in Righteousness, *John i. 12, 13, 14. 1 Pet. ii. 20.*

11. The Ark was placed under the Mercy-seat, to shew, that Jesus Christ, as Redeemer, brings and bears, as it were upon his Shoulders, the Mercy of God to us, even in the Body of his Flesh, through Death, *Exod. xxv. 21. Eph. iv. 23. chap. vi. 1, 2.*

12. When the Ark was removed far from the people, the Godly went mourning after it: And

when Christ is hid; or taken from us, then we mourn in those Days, *2 Sam* vii. & *Mark* iii. 19, 20. *Luke* v. 34, 35. *John* xvi. 20, 21, 22.

13. All *Israel* had the Ark again, after their Mourning-time was over: And Christ, after his People have sorrowed for him a while, will see them again, and their Hearts shall rejoice, *John* xvi. 1, 2, 3, 20, 21, 22.

By all these Things, and many more, that might be mentioned, it is most evident, that the Ark of the Testimony was a Type of Jesus Christ; and take Notice a little of that which follows; namely, that the Ark at last arrived to the Place most Holy *Heb.* ix. 3, 4.

That is, after its Wandrings: For the Ark was made first to wander like a Non-inhabitant, from Place to Place; now hither, and then thither; now in the Hands of Enemies, and then abused by Friends; yea, it was caused to rive from Place to Place, as that of which the World was weary. I need instance to you for Proof, none other Place than the 5th, 6th, and 7th Chapters of the First Book of *Samuel*: And answerable to this, was our dear Lord Jesus posted backward and forwards hither and thither, by the Force of the Rage of his Enemies.

1. He was hunted into *Egypt* so soon as he was born, *Matt.* ii.

2. Then he was driven to live in *Galilee*, the Space of many Years.

3. And when he shewed himself to *Israel*, he drove him sometimes into the Wilderness, sometimes into the Desert, sometimes into the Sea, and sometimes into the Mountains; and still in every of the Places he was either haunted or hunted by his Enemies.

And last of all, the *Pharisees* plot for his Life, *Judas* sells him, the Priests buy him, *Peter* denies him, his Enemies mock, scourge, buffet, and man-

Solomon's Temple Spiritualized. 123

buse him. In fine, They get him condemned, and crucified, and buried; but at last, God commanded, and took him to his Place, even within the Vail, and set him to bear up the Mercy-seat, where he is to this very Day, being our Ark to save us, as Noah's did him; as Moses's did him; yea, better, as none but His doth save His own.

CHAP. LXII.

Of the placing of the Ark in the Holiest, or Inner-Temple.

THE Ark, as we have said, as the Text declares, when carried to its Rest, was placed in the Inner Temple, or in the most Holy Place, even under the Wings of the Cherubims, and the Priests brought the Ark of the Covenant of the Lord unto his Place, the Oracle of the House, unto the most Holy Place, even under the Wings of the Cherubims. Exod. xxv. 33. chap. xxxix. 35. 1 Kings viii. 3. 2 Chron. v. 7.

2 Before this, as was said before, the Ark was carried from Place to Place, and could dwell in a tent under Curtains, as all our Fathers did. To show, that Christ, as we, was made for a Time to dwell in the World, in order to his being possessed of glory, 2 Sam. vii. 1, 2, 6. Heb. xi. 9, 9. John i. 10. chap. xvi. 28. chap. iii. 13.

3. But now, when the Ark was brought into the holiest, it is said to be brought into its Place. This world then was not Christ's Place; he was not from beneath, he came from his Father's House; where, while here, he was not at his Place, nor could, till he ascended up where he was before, John viii. chap. xvi. 28. chap. vi. 62. chap. iii. 13.

4. Christ's proper Place therefore is the Holiest. His proper Place, as God, as Priest, as Prophet, as King, and as the Advocate of his People. Here, with us, he has no more to do in Person, as Mediator. If he were on Earth, he should not be a Priest, &c. His Place and Work is now above with his Father

124 Solomon's Temple Spiritualized.

and before the Angels, *Acts* v. 31. 1 *Pet.* iii. 22
Heb. iv. 14. chap. viii. 4 chap. ix. 24. 1 *John* ii
 1, 2. *Rev.* i. 1, 2.

5. It is said, the Ark was brought to the Oracle of the House. *Solomon* was not content to say, It was brought into the Holiest; but he saith, His Place was the Oracle, the Holy Oracle; that is, the Place of Hearing. For he, when he ascended, had somewhat to say to God on the Behalf of his People, to the Oracle, that is, to the Place of Revealing; for he was also there to receive, and from thence to reveal to his Church on Earth, something that could not be made manifest, but from this holy Oracle. Therefore, he is with the Two Tables of Testimony in his Heart, as perfectly kept; he also is there with the whole Fulfilling of the ceremonial Law in his Side, shewing and pleading the Perfection of his Righteousness, and the Merit of his Blood with his Father; and to receive and send us Word, who believe in him, how well pleased the Father is, with what he has done in our Behalf.

6. *Into the most Holy Place.* By these Words shewed, whither also the Ark went, when it went to take up its Rest. And in that this Ark was a Type of Christ in this, it is to shew or further manifest that what Christ doth now in Heaven, he doth it before his Father's Face. Yea, it intimates, that Christ even there makes his Appeals to God, concerning the Worth of what he did on Earth, to God, the Judge of all; I say, whether he ought not for his Sake, for our sake, to have granted to him his whole Desire, to be his Priest and Advocate for his People.

Wilt thou, said Festus to Paul, go up to Jerusalem and there be judged of these Things before me? *Acts* xxv. 9. Why, this our blessed Jesus was willing when here, to go up to Jerusalem to be judged; being mis-judged of there, he made his Appeal to God, and is now gone thither, even into the Holy Place, even to Him that is Judge of all, for his

dict upon his Doing; and whether the So. is for whom
he became Under-aker, to bring them to Glory; have
not by Him a Right to the Kingdom of Heaven.

7. *Under the Wings of the Cherubims.* This doth
better confirm our Words; for having appealed from
Earth to Heaven, as the Ark was set under the Wings
of the Cherubims, so He in his interceding with God,
and pleading his Merits for us, doth it in the Presence
and Hearing of all the Angels of Heaven.

And thus much of the Ark of the Covenant, and
of its Anti type: We come next to speak of the Mer-
cy seat.

C H A P. LXIII.

*Of the Mercy Seat, and how it was placed in the Holy
Temple.*

THE Mercy seat was made in the Wilderness,
but brought up by Solomon, after the Temple
was builded, with the rest of the holy Things, 2 Chr.
2, to 9.

The Mercy-seat, as I have shewed of the Ark, was
at low. Two Cubits and an half was the Length,
and an half the Breadth thereof. But the Height
thereof was without Measure.

1. The Length and Breadth of the Mercy-seat is
the same with that of the Ark; perhaps, to shew us,
that the Length and Breadth of the Mercy of God
to his Elect, is the same with the Length and Breadth
of the Merits of Christ, *Exod. xxv. 16, 17.*

Therefore we are said to be justified in him. blessed
in him. even according to the Purpose which God
purposed in him.

2. But in that the Mercy-seat is without Measure,
as to the Height, it is to shew, that, would God ex-
tend it, it is able to reach even them that fall from
Heaven, and to save all that ever lived on Earth, even
that are now in Hell. For there is not only Breadth
enough for them that shall be saved, but Breadth enough
and to spare, *Luke xv. 17.*

And thou shalt, says God, put the Mercy-seat above upon the Ark. Thus he said to Moses; and this was the Place which David assigned for it, *Exod. xxv. 21. 1 Chron. xxviii. 11.*

Now its being by God's Ordinance placed thus doth teach us many Things.

1. That Mercy's Foundation to us is Christ. The Mercy-seat was set upon the Ark of the Testimony and there it rested to us-ward. Justice would not could not have suffered us to have had any Benefit by Mercy, had it not found an Ark, a Christ to rest upon. *Deliver him, saith God, from going down into the Pit; I have found a Ransom, Job xxxiii. 24.*

2. In that it was placed above, it doth shew also that Christ was of Mercy's ordaining, a Fruit of Mercy. Mercy is above, is the Ordainer; God is Love, and sent of Love his Son to be the Saviour and Propitiation for our Sins, *John iii. 16.*

3. In that the Mercy-seat and Ark was thus joined together, it also shews, that without Christ, Mercy doth not act. Hence, when the Priest came of Old to God for Mercy, he did use to come into the Holy Place with Blood; yea, and did use to sprinkle it upon the Mercy-seat, and before it seven Times. Take away the Ark, and the Mercy-seat will fall, or come greatly down at least. So take away Christ, and the Flood-gate of Mercy is let down, and the Current of Mercy stoppt. This is true; for so soon as Christ shall leave off to mediate, will come the eternal Judgment.

4. Again. In that the Mercy-seat was set above upon the Ark, it teacheth us to know, That Mercy can look down from Heaven, though the Law stands by, and looks on; but then it must be in Christ, as kept there, and fulfilled by him for us. The Law out of Christ is terrible as a Lion; the Law in him is meek as a Lamb; the Reason is, for that it finds in him enough to answer for all their Faults, that come to God for Mercy by him. Christ is the End of the Law

Law for Righteousness; and if that be true, the Law, for that can look no further, whoever comes to God by him. The Law did use to sentence terribly, until it was put into the Ark to be kept: But after it was said, It is there to be kept, we read not of it as afore,
1 Kings viii. 9. 2 Chron. v. 10. Rom. x. 4.

5. Let them that come to God for Mercy, be sure to come to him by the Ark, Christ. For Grace, as it descends to us from above the Mercy-seat, to that Mercy-seat doth rest upon the Ark; wherefore Sinner, come thou for Mercy that Way: For there, if thou meetest with the Law, it can do thee no Harm: Nor can Mercy, shouldst thou elsewhere meet it, do thee Good.

Come therefore, and come boldly to the Throne of Grace, this Mercy-seat thus borne up by the Ark, and obtain Mercy, and find Grace to help in Time of need, *Heb. iv. 16.*

Wherefore the thus placing of Things in the Holiness, is admirable to behold in the Word of God. For that indeed is the Glass, by and through which we must behold this Glory of the Lord. Here we see the Reason of Things: Here we see how a Just God can have to do, and that in a Way of Mercy, with one that has sinned against him; it is because the Law has been kept by the Lord Jesus Christ. For as you see, the Mercy-seat stands upon the Ark of the Covenant, and there God acts in a Way of Grace towards us, *Exod. xxv. 17, to 22.*

C H A P. LXIV.

Of the Living Waters of the Inner Temple.

Although in the Holy Relation of the Building of the Temple, no Mention is made of these Waters, but only of the Mount on which, and the Materials with which, the King did build it; yet it seems to me; that in that Mount, and there too, where the temple was built, was a Spring of Living Water. This seems more than probable by *Ezek. xlvii. 1.*

where he saith: *He brought me to the Door of the House, and behold Waters issued out from under the Threshold of the House Eastward; for the Fore-front of the House stood toward the East, and the Waters came down from under, from the Right-side of the House, at the South-side of the Altar.*

So again, *Joel iii. 18. And a Fountain shall come forth of the House of the Lord, and shall water the Valley of Shittim.* Nor was the Spring, where ever was the first Appearance of these holy Waters, but in the Sanctuary, which is the holiest of all (*Ezek. xlvii. 12.*) where the Mercy-seat stood; which in *Revelations* is called, *the Throne of God, and of the Lamb, chap. xxii. 1, 2.*

This also is that which the Prophet *Zechariah* means when he says, *Living Waters shall go forth from Jerusalem, half of them toward the former Sea, and half of them toward the hinder Sea, &c. Zech. xiv. 8.* They are said to go forth from Jerusalem, because they came down to the City from out of the Sanctuary, which stood in Jerusalem.

This is that which in another Place is called a River of Water of Life, because it comes from the Throne, and because it was at the Head of it, as I suppose, used in and about Temple worship. It was with this, I think, that the Molten Sea and the Ten Lavers were filled, and in which the Priests washed their Hands and Feet when they went into the Temple to do Service; and that also in which they washed the Sacrifices before they offered them to God; yes, I presume, all the Washings and Rinsings about their Worship, was with this Water.

This Water is said in *Ezekiel* and *Revelations*, to have the Tree of Life grow on the Banks of it, *Ezek. xlvii. Rev. xxii.* and was a Type of the Word and Spirit of God, by which both Christ himself sanctified himself, in order to his Worship, as High-priest; and also this Water is that which heals all those that

shall

shall be saved; and by which, they being sanctified thereby also, do all their Works of Worship and Service acceptably, through Jesus Christ our Lord.

This Water therefore is said to go forth into the Sea, the World; and to heal its Fish, the Sinners therein; yea, this is that Water, of which Christ Jesus our Lord saith, *Whosoever shall drink thereof, shall live for ever*, Ezek. xlvii. 8, 9, 10. Zech. xiv. 8.

C H A P. LXV.

Of the Chains which were in the Oracle, or Inner-Temple.

AS there were Chains on the Pillars that stood before the Porch of the Temple, and in the First House; so like unto them, there where Chains in the Holiest, here called the Oracle.

These Chains were not Chains in Shew, or as carved on Wood, &c. but Chains indeed, and that of Gold; and they were prepared to make a Partition before the Oracle within, 1 Kings vi. 21. 2 Chron. iii. 16.

I told you before, that the Holiest was called the Oracle; not because in a strict Sense the whole of it was so, but because such an Answer of God was there, as was not in the *Outward Temple*; but I think that the Ark and Mercy-seat, was indeed more specially that called the Oracle; *For there will I meet with thee, saith God; and from above that I will commune with thee.* When David said, *I lift my Hands towards thy Holy Oracle*, he meant not so much toward the Holiest House, as toward the Mercy-seat that was therein. Or, as he said in the Margin, *Toward the Oracle of Sanctuary*, Psal. xxviii. 2.

1. When therefore he said, *before the Oracle*, he means, these Chains were put in the most Holy Place, before the Ark and Mercy-seat, to give to Aaron and his Sons to understand, that an additional Glory was here; for the Ark and Mercy-seat were preferred before that holy House itself, even as Christ and the Grace of God is preferred before the highest Heavens.

The Lord is high above all Nations, and his Glory is above the Heavens, Psal. cxiii. 4.

So then the Partition that was made in this House by these Chains, these Golden Chains, was not so much to divide the Holy from the Place most Holy, as to shew, that there is in the Holiest House, that which is yet more worthy than it.

The Holiest was a Type of Heaven, but the Ark and Mercy-seat were a Type of Christ, and of the Mercy of God to us by him; and I trow, any Man will conclude, if he knows what he says, that the God and Christ of Heaven are more excellent than the House they dwell in. Hence David said again, *Whom have I in Heaven but Thee? For Thou art more excellent than they, Psal. lxxiii. 25.*

For tho' that which is called Heaven, would serve some; yea, tho' God himself were out of it, yet, none but the God of Heaven will satisfy a truly gracious Soul. It is God that the Soul of this Man thirsteth for, God that is his exceeding Joy, *Psal. cxliiii. 6. xvii. 15. xliiii. 4.*

These Chains then, as they made this Partition of the most Holy Place, may teach us, That when we shall be glorified in Heaven, we shall yet, even then, and there, know that there will continue an infinite Disproportion between God and us. The Golden Chains that are there, will then distinguish the Creator from the Creature.

For we, even we which shall be saved, shall yet rest in our own Nature, and shall still continue finite Beings; yea, and shall there also see a Disproportion between our Lord our Head, and us: For though now we are, and also then shall be like him, as to his Manhood; yea, and shall be like him also, as being glorified with his Glory; yet he shall transcend and go beyond us, as to Degree and Splendor, as far as ever the highest King on Earth did shine above the meanest Subject that dwelt in his Kingdom.

Chains of Gold have been made use of as Notes of Distinction,

Solomon's Temple Spiritualized. 131

Distinction, to shew us who are Bond-men, and who are Free. Yea, they shall at the Day of Judgment be a Note of Distinction of Good and Bad; even as here they will distinguish the Heavens from God, and the Creature from the Creator, 2 Pet. iii. 4. Jude 6. Matt. xxii. 13.

True, they are Chains of Sin and Wrath, but these Chains of Gold; but these Chains, even these also, will keep Creatures in their Place, that the Creator may have his Glory, and receive those Acknowledgments there from them, which is due to his Majesty, Rev. iv. and chap. v. 11, to 14.

C H A P. LXVI.

Of the High Priest, and of his Office in the Inner-Temple.

WHEN Things were thus ordained in the House most Holy, then went the High Priest in thither, according as he was appointed, to do his Office, which was to burn Incense in his Golden Censer, and to sprinkle with his Finger the Blood of his Sacrifice, for the People, upon and above the Mercy-seat, Exod. xxx. 7, to 10. Lev. xvi. 11, to 14.

Now for this special Work of his, he had peculiar reparations.

1. He was to be washed in Water.
2. Then he was to put on his Holy Garments.
3. After that he was to be anointed with Holy Oil.
4. Then an Offering was to be offered for him, for a further fitting of him for his Office.
5. The Blood of this Sacrifice must be put, some of upon his Right-ear, some on the Thumb of his right-hand, and some on the Great Toe of his Right-foot.

This done, some more of the Blood, with the anointing Oil, must be sprinkled upon him, and upon his Garment; for after this Manner must he be consecrated to his Work, as High Priest, Exod. xxix.

132 Solomon's Temple Spiritualized.

His being washed in Water, was to shew the Purity of Christ's Humanity.

His curious Robes were a Type of all the Perfections of Christ's Righteousness.

The Holy Oil that was poured on his Head, was to shew how Christ was Anointed with the Holy Ghost unto his Work, as Priest.

The Sacrifice of his Consecration was a Type of that Offering Christ offered in the Garden, when he mixed his Sweat with his own Blood, and Tears and Cries, when he prayed to him that was able to save him, and was heard, in that he feared; for with his Blood (as was Aaron with the Blood of the Bullock that was slain for him) was this Blessed One besmeared from Head to Foot, when his Sweat, as great Drops or Clodders of Blood, fell down from his Head and Face, and whole Body to the Ground, Luke xxii. 44. Heb. x. 20.

When Aaron was thus prepared, then he offered his Offering for the People, and carried the Blood within the Vail, Levitic. xvi. The which Christ Jesus also answered, when he offered his own Body without the Gate, and then carried his Blood into the Heavens, and sprinkled it before the Mercy-seat, Heb. xiii. 11, 12. chap. ix. 11, 12, 24.

For Aartx was a Type of Christ, his Offering, a Type of Christ's offering, his Body; the Blood of the Sacrifice, a Type of the Blood of Christ; his Garments, a Type of Christ's Righteousness; the Mercy-seat, a Type of the Throne of Grace; the Incense, a Type of Christ's Prayer; and the sprinkling of the Blood of Christ upon the Mercy-seat, a Type of Christ's pleading the Virtus of his Sufferings for us in the Presence of God in Heaven.

Wherefore, *beloved Brethren, Partakers of the Heavenly Calling, consider the Apostle and High-priest of our Profession, Christ Jesus: And seeing we have a great High-priest, that is passed into the Heavens, Jesus, the Son of God; let us hold fast our Profession, for we have not an High-priest which cannot be touched with*

the feeling of our Infirmities ; but was in all Points tempted as we are, yet without Sin. Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of need. For every High priest taken from among Men, is ordained by Men, in Things pertaining to God, that he may offer both Gifts and Sacrifices for Sins ; who can have Compassion on the ignorant, and on them that are out of the Way, for that he himself also is compassed with Infirmary.

This then is our High-priest ; and this was made so, not after the Law of a carnal Commandment, but after the Power of an endless Life : For Aaron and his Sons were made Priests without an Oath, but this with an Oath by him that said unto him, The Lord swear, and will not repent, thou art a Priest for ever after the Order of Melchisedec.

By so much was Jesus made the Surety of a better Testament ; and they truly were many Priests, because they were not suffered to continue by reason of Death : But this Man, because he continueth ever, hath an unchangeable Priesthood. Wherefore he is able to save them to the uttermost that come to God by him, seeing he liveth to make Intercession for them.

For such an High-priest became us, who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens ; who needeth not daily, as those High-priests, to offer up Sacrifice first for his own sins, and then for the Sins of the People ; for this he did once, when he offered up himself. For the Law taketh Men High-priests which have Infirmities ; but the Word of an Oath which was since the Law, maketh the Son, who is consecrated for evermore.

Now of the Things which we have spoken, this is the Sum : We have such an High priest, who is set down on the Right hand of the Throne of the Majesty in the Heavens : A Minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not Man. For every High priest is ordained to offer Sacrifices,

134 Solomon's Temple Spiritualized.

wherefore it is of Necessity that this Man have somewhat also to offer. For if he were on Earth, he should not be a High-priest, seeing that there are Priests that offer Gifts according to the Law: Who serve unto the Example and Shadow of Heavenly Things, as Moses was admonished, when he was about to make the Tabernacle: For see, saith he, that thou make all Things according to the Pattern shewed to thee in the Mount.

But Christ being come an High priest of good Things to come, by a greater and more perfect Tabernacle, that is to say, not of this Building; neither by the Blood of Bulls and Calves, but by his own Blood he entered in once into the holy Place, having obtained eternal Redemption for us. For if the Blood of Goats, Bulls, and Asbes of an Heifer sprinkling the Unclean, sanctifieth to the purifying of the Flesh; How much more shall the Blood of Christ, who through the eternal Spirit offered himself without Spot to God, purge your Conscience from dead Works, to serve the Living God.

For Christ is not entered into the holy Places made with Hands, which are the Figures of the True; but into Heaven itself, now to appear in the Presence of God for us. Nor yet that he should offer himself often, as the High-priest entered into the Holiest every Year with the Blood of others; for then must he often be suffered since the Foundation of the World. But now once in the End of the World hath he appeared to put away Sin by the Sacrifice of himself. And as it is appointed unto Men, once to die, and after this the Judgment; so Christ was once offered to bear the Sins of many, and to them that look for him, shall he appear the second Time, without Sin unto Salvation, Heb. iii. 1, 2. chap. iv. 14, 15, 16. chap. v. 1, 2. chap. vii. 16, to 28. chap. viii. 1, to 5. chap. ix. 11, to 28.

C H A P. LXVII.

Of the High-Priest's going into the Holiest alone.

AS it was the Privilege of the High-Priest to go into the Holiest alone, so there was something of

of Mystery also, to which I shall speak a little : *Therball*, says God, *be no Man in the Tabernacle of the Congregation, when Aaron goeth in to make an Atonement in the Holy Place, until he comes out, and have made an Atonement for himself, and for his Household, and for all the Congregation of Israel, Lev. xvi. 17, &c.*

The Reason is, for that Christ is Mediator alone ; he trod the Wine-press alone ; and of the People there was none with him, to help him there, *Isa. lxii. 3, 1 Tim. iii. 5.*

Of the People there was none to help him to bear his Cross, or in the Management of the first Part of his Priestly Office : Why then should there be any to share with him in his executing of the second Part hereof ? Besides, He that helps an Intercessor, must himself be innocent, or in Favour, upon some Grounds not depending on the Worth of the Intercession. But as to the Intercession of Christ, who can come in to help, upon the Account of such Innocency or Worth ? Not the highest Angel, for there is none such but one ; wherefore He must do that alone. Hence it is said, *He went in alone, is there alone, and there intercedes alone.* And this is manifest, not only in the Type, *Saron*, but in the Anti-type, Christ Jesus, *Heb. vi. 9, 20 chap. ix. 7, 8, 9, 10, 11, 12, 23, 24.*

I do not say, that there is no Man in Heaven but Jesus Christ ; but I say, He is there to make Intercession for us alone. Yea, the Holy Text says more.

I go, saith Christ, to prepare a Place for you ; and if I go and prepare a Place for you, I will come again and take you to myself, that where I am, there ye may be too, John xiv. 1. to 4.

This Text seems to insinuate, that Christ is in the highest, or highest Heavens alone ; and that he there alone must be, until he has finished his Work of Intercession : For not till then, he comes again to take to himself.

Let us grant Christ the Pre-eminency in this, as also all other Things ; for, he is Intercessor for his Church,

Church, and makes it for them in the Holiest alone. It is said, He is the Light that no Man can approach.

C H A P. LXVIII.

Of the High-Priest's going in thither but once a Year.

AS the High-priest went into the Holiest, when he thither went, alone; so to do that Work, he went in thither but once a Year. *Thou shalt not come at all Times, saith God to him, into the Holy Place, within the Vail, before the Mercy-seat, which is upon the Ark, that thou die not, Lev. xvi. 2.*

And as he was to go in thither but once a Year, so not then neither, unless clothed and adorned with his *Aaronica* Holy Robes. Then he was to be clothed, as I hinted before, with the Holy Robes, the Frontlet of Gold upon his Forehead, the Names of the Twelve Tribes upon his Breast, and the jingling Bells upon the Skirts of his Garment; nor would all this do, unless he went in thither with Blood, *Exod. xxviii. Levit. xvi.*

Now, this once a Year, the Apostle takes special Notice of it, and makes great Use of it. *Once a Year, saith he, this High priest went in thither: Once a Year; that is to shew, that Christ should once in the End of the World, go into Heaven itself, to make Intercession there for us. For by this Word, Year, he shews the Term and Time of the World is meant; and by once in that Year, he means, once in the End of the World.*

Not, saith he, that he should offer himself often, as the High priest entered into the Holy Place every Year, with the Blood of others; for then must he often have suffered, since the Foundation of the World. But now, once in the End of the World, hath he appeared to put away Sin, by the Sacrifice of himself, Heb. ix.

And having thus once offered his Sacrifice without the Vail, he is now gone into the Holiest, to perfect his Work of Meditation for us. Not into the Holy places made with Hands, which are the Figures of the

the true, but into Heaven itself; now appearing in the Presence of God for us.

Now, if our Lord Jesus is gone indeed, now to appear in the Presence of God, for us; and if this now, be the once-a-Year, that the Type speaks of; the once in the End of the World, as our Apostle says; then it follows, that the People of God should all stand waiting for his Benediction, that to them he shall bring with him, when he shall return from thence. Wherefore he adds, *Christ was once offered to bury the sins of many; and to them that look for him, shall he appear the Second Time without Sin unto Salvation.*

This therefore shews us the Greatness of the Work that Christ has to do at the Right hand of God, for that he stays there so long. He accomplished all the first Part of his Priesthood in less than Forty Years, if you take in the making of his Holy Garments and all; but about this second Part thereof, he has been above n Heaven, above Sixteen Hundred Years, and yet as not done.

This therefore calls for Faith and Patience in Saints; and by this he also tries the World; so that they in mocking Manner begin to say already, Where is the promise of his Coming? *2 Pet. iii. 4.* But I say again; We must look and wait.

If the People waited for *Zacharias*, and wondered that he stayed so long, because he stayed in the Holy place somewhat longer than they expected; no marvel, if the Faith of the World about Christ's Coming faded and gone long ago; yea, and that the Children so are put to wait, since a Scripture little while doth prove so long; for that which the Apostle saith, *Yet little while*, doth prove to some to be a very long time, *John xvi. Heb. x. 37.*

True, *Zacharias* had then to do with Angels, and that made him stay so long. O but Jesus is with God, before him, in his Presence, talking with him, swallowed up in him, and with his Glory; and that is one cause he stays so long. He is there also pleading his

138 Solomon's Temple Spiritualized.

Blood for his tempted Ones, and interceding for all his Elect, and waits there till all His be fitted for, and ready to enter into Glory : I say, He is there, and there must be till then : And this is another Reason why he doth stay the Time we count so long.

And indeed it is a Wonder to me, that Jesus Christ our Lord should once think now he is there, of returning hither again, considering the ill Treatment he met with here before. But what will not Love do ? Surely he would never touch the Ground again, had he not a People here that cannot be made perfect, but by his coming to them. He also is made Judge of Quick and Dead, and will get him Glory in the Ruin of them that hate him.

His People are as himself to him. Can a loving Husband abide to be always from a beloved Spouse ? Besides, as I said, He is to pay the Wicked off, for all their Wickedness, and that in that very Plat where they have committed it. Wherefore the Day appointed for this is set, and he will, and shall come quickly to do it.

For, however the Time may seem long to us, yet according to the Reckoning of God, it is but a little while since he went into the Holiest to interceed. A Thousand Years with the Lord is but as one Day ; and after this manner of Counting, he has not been gone yet full Two Days into the Holiest. *The Lord is not slack concerning his Promise, as some Men count Slackness ; he will come quickly, and will not tarry,* 2 Pet. iii Heb. x. 37.

C H A P. LXIX.

Of the Cherubims, and of their being placed over the Mercy-Seat in the Inner Temple.

THERE were also Cherubims in the most Holy Place, and they were set on high above the Mercy-seat. See 1 Kings vi. 23, to 28.

1. These are called by the Apostles, *The Cherubims of Glory covering the Mercy-seat*, Heb. ix. 5.

2. These

Solomon's Temple Spiritualized. 139

2. These Cherubims were Figures of the Angels of God, as in other Places we have proved.

3. It is said, these Cherubims were made of Image-work, and that in such manner, as that they could, as some think, move their Wings by Art : Wherefore it is said, they stretched forth their Wings ; the Wings of the Cherubims spread forth themselves ; and that the Cherubims spread their Wings over the Place of the Ark, and the Staves thereof above, 1 Kings vi. 27. 2 Chron. ii. 13. chap. v. 8.

4. I read also of those Cherubims, that they had Chariots and Wheels ; by which is taught us how ready and willing the Angels are to fetch us when commanded, unto the Paradise of God ; for these Chariots were Types of the Bosoms of the Angels, and these Wheels, of the Quickness of their Motion to come for us when sent. *The Chariots of God are Twenty Thousand, even Thousands of Angels ; the Lord is among them, as in Sinai, in the Holy Place.* 1 Chron. xx. 28. Ezek. xvi. 9, 15, 16, 17, 18, 19, 28. 1 Kings vi. 17. Psal. lxxvii. 17. 2 Kings ii. 11. Dan. ix. 20.

5. What Difference, if any there is between Cherubims and Seraphims, into that I shall not now enquire, though I believe that there are as divers Orders and Degrees of Angels in the Heavens, as there are Degrees and divers Orders among Men in the World. But that these Cherubims were Figures of the Holy Angels, their being thus placed in the Holy Oracle, doth declare ; for their Dwelling-place is Heaven, though they, for our Sakes, are conversant in the World. Heb. i.

6. It is said, that these Cherubims in this Holy Place did stand upon their Feet. To shew,

1. That the Angels of Heaven are not fallen from their Stations, as the other Angels are.

2. To shew also, that they are always ready at God's bidding, to run with Swiftnes to do his Pleasure.

3. To

140 Solomon's Temple Spiritualized.

3. To shew also, that they shall continue in their Station, being therein confirmed by Jesus Christ, by whom all Things consist, Gal. 3.

7. It is said, their Faces were inward, looking one to another, yet withal, somewhat ascending; to shew, that the Angels both behold and wonder at the Mysteries of Grace, as it is displayed to usward from off the Mercy-seat. *The Faces of the Cherubims shall look one to another; towards the Mercy-seat shall the Faces of the Cherubims be*, Exod. xxv. 20. 2 Chron. iii.

23. 1 Pet. i. 12. Eph. iii. 10.

1. *Toward the Mercy-seat*: They are desirous to see it, and how from thence (I say) Mercy doth look towards us.

2. They look one towards another, to shew that they agree to rejoice in the Salvation of our Souls, Luke xv. 10.

3. They are said to stand above the Mercy-seat (perhaps) to shew, that the Angels have not need of those Acts of Mercy and Forgiveness, as we have, who stand below, and are Sinners. They stand above it, they are Holy. I do not say, that they have no need that the Goodness of God should be extended to them, for it is by that they have been, and are preserved; but they need not to be forgiven, for they have committed no Iniquity.

They stand there also with Wings stretched out, to shew how ready, if need be, the Angels are to come from Heaven, to Preach the Gospel to the World, Luke ii. 9. to 14.

5. It is said, in this their thus standing, their Wings did reach from Wall to Wall, from one Side of this Holy House to the other; to shew, that all the Angels within the Boundaries of the Heavens, with one Consent, and one Mind, are ready to come down to help, and serve, and do for God's Elect at His Command.

It is said also, that their Wings are stretched on high; to shew, that they are delighted in those Duties which

which are enjoined them by the high and lofty One; and not inclined, no, not to serve the Saints, in their sensual or fleshly Designs. It may be also to shew, that they are willing to take their Flight from one End of Heaven to the other, to serve God and his Church for Good, *Matt. xiii. 41, 49. chap. xxiv. 31. chap. xxv. 31. 2 Thess. i. 7, 8.*

C H A P. LXX.

Of the Figures that were upon the Walls of the Inner Temple.

THE Wall of the *Inner Temple*, which was a Type of Heaven, was, I have already told you, cycled with Cedar from the Bottom to the Top. Now, by the Vision of *Ezekiel*, it is said, This Wall was carved with Cherubims and Palm-trees; so that a Palm-tree was between a Cherub, and every Cherub had two Faces, so the Face of a Man was toward the Palm-tree on one Side, and the Face of a young Lion toward the Palm-tree on the other Side. It was made through all the House round about, from the Ground to above the Door, where the Cherubims and Palm-trees were made, *Ezek. xli. 17, to 20.*

1. As to these Cherubims and Palm-trees, I have already told you what I think them to be Figures of. The Cherubims are Figures of the Holy Angels, and the Palm-trees of Upright Ones: We therefore here are to discourse only of the placing of them in the Heavens.

2. Now you see the Palm-trees in the Holiest are placed between a Cherub and a Cherub, round about the House; which methinks should be to signify, that the Saints shall not there live by Faith and Hope, as here; but in the immediate Enjoyment of God; for to be placed between the Cherubims, is to be placed where God dwells: For Holy Writ says plainly, *He dwells between the Cherubims*; even where, here it is said these Palm-trees, or Upright Ones are placed,

142 Solomon's Temple Spiritualized.

1 Sam. iv. 4. 2 Kings xix. 15. 1 Chron. xiii. 6.
Psal. lxxx. 1. Isa. xxxvii. 16.

The Church on Earth is called God's House, and he will dwell in it for ever; and Heaven itself is called God's House, and we shall dwell in it for ever, and that between the Cherubims. This is more than Grace; this is Grace and Glory, Glory indeed.

3. To dwell between the Cherubims, may also be to shew, that there we shall be equal to the Angels. Mark: Here is a Palm-tree and a Cherub. Here we are a little lower, but there we shall not be a whit behind the very chief of them. A Palm-tree and a Cherub, an Upright one between the Cherubs, will then be round about the House; we shall be placed in the same Rank; neither can they die any more, for they are equal to the Angels, Luke xx. 36.

4. The Palm-trees thus placed, may be also to shew us, that the Elect of God shall there take up the Vacancies of the Fallen Angels: They for Sin were cast down from the Holy Heavens; and we by Grace shall be caught up thither, and be placed between a Cherub and a Cherub. When I say, their Places, I do not mean the Fickleness of that State, that they, for want of Electing-Love, did stand in, while in Glory; for the Heavens by the Blood of Christ, is now to us become a purchased Possession: Wherefore, as we shall have their Place in the Heavenly Kingdom, so by Virtue of his Redeeming Blood, we shall there abide, and go no more out; for by that Means, that Kingdom will stand to us unshaken, Heb. ix. 12. chap. xii. 22, to 28. Rev. iii. 12.

5. These Palm-trees, I say, seem to take their Places, who for Sin were cast from thence. The Elect therefore take that Place in Possession, but a better Crown for ever. Thus Israel possessed that of the Canaanites; and David, Saul's Kingdom; and Matthias the Apostleship of Judas, Acts i. 20, to 26.

6. Nor were the Habitations which the fallen Angels lost, excepting that which was excepted before.

all inferior to theirs that stood ; for their Captain and Prince, is called *Son of the Morning*, for he was the Anti-type there, *Isa. xiv. 12*.

7. Thus you see they were placed from the Ground up to above the Door ; that is, from the lowest to the highest Angel there. For as there are great Saints and small Ones in the Church on Earth, so there are Angels of divers Degrees in Heaven, some greater than some ; but the smallest Saint, when he gets to Heaven, shall have an Angel's Dignity, an Angel's Place ; From the Ground you find a Palm-tree between a Cherub and a Cherub.

And every Cherub had two Faces ; So here ; but I read in chap. x. that they had four Faces a-piece. The First, was the Face of a Cherubim ; the Second, the Face of a Man ; the Third, the Face of a Lion ; and the Fourth, the Face of an Eagle. *1 Kings vi. 24*.

9. They had two Faces a-piece ; not to shew that they were of a double Heart, for their Appearance and themselves was the same, and they went every one straight forward, *Ezek. x. 22*.

These two Faces then was to shew here the Quickness of their Apprehension, and their Terribleness to execute the Mind of God. The Face of Man, signifies them Masters of Reason : The Face of a Lion, the Terribleness of their Presence, *1 Kings xiii. 12*. *Judges xiii. 6*.

In another place I read of their Wheels, that their whole Bodies, their Backs, their Sides, their Wings, and their Wheels were full of eyes round about, *Ezek. i. 18*. chap. x. 12.

And this is to shew us how knowing and quick-sighted they are in all Providences and dark Dispensations, and how nimble in apprehending the mischievous Designs, of the Enemies of God's Church, and so how able they are to undermine them : Andasmuch also as they have the Face of a Lion, we that are shewed how full of Power they are to kill and to destroy, when God says, Go forth and do so.

144 Solomon's Temple Spiritualised.

Now with these we must dwell and co-habit, a Palm-tree and a Cherub: A Palm-tree and a Cherub must be from the Ground to above the Door, round about the House, the Heavens,

So that the Face of a Man was toward the Palm-tree on the one Side, and the Face of a young Lion toward the Palm-tree on the other Side.

By these two Faces may be also showed, that we in the Heavens shall have Glory sufficient to familiarize us to the Angels. Their Lion-like Looks, with which they used to fright the biggest Saint on Earth, as you have it, Gen. xxxii. 30. Judges xiii. 22, shall then be accompanied with the familiar Looks of a Man. Then Angels and Men shall be Fellows, and have to do with each as such.

Thus you see something of that little I have found in the TEMPLE of GOD.

F I N I S.





